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The tough and uncompromising look at
varying degrees of commitment to
educational equity, from the failure of equity
offices to truly represent women's interests to
the dedication of counsellors in a vocational
assessment program, comes to us through the
insights of Somer Brodribb (et al.), Danelle
Desmarais, Monique Provost and Sylvie
Legault, Meredith Kimball, Joan McFarland,
Kathleen O'Grady and Deborah Reixach.
Poetry is by Nancy Bennett, Roxanna
Bennett, Renee Norman and carol rose.
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All women are invited to submit articles,
ideas, poetry, humour, commentary, reviews,
resources, photographs, illustrations or
graphics. Send submissions to the *Editor*,
WEdf, 47 Main Street, Toronto, Ontario,
M4E 2V6, or fax them to 416/699-2145.
Material that is sexist, racist, classist,
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The cover
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This book is a result of CCLOW's
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is a collection of literacy curriculum
materials that are sensitive to the
learning needs of women and
reflect the diversity of women's
lives.

It also directly addresses the
pervasiveness of violence in the
lives of women literacy learners
and staff. The manual introduces
the issue of violence as a barrier to
learning and offers suggestions on
how to deal with disclosures, how
to integrate women's experience
of violence into literacy learning,
and how to take care of oneself as
instructor. An audio tape of music
to accompany song lyrics in the
manual will also be available.

Spring 1996
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WOMEN'S ÉDUCATION DES FEMMES est une revue publiée tous les trimestres par le Congrès canadien pour la promotion des études chez la femme. Le CCPEF est un organisme national bénévole chargé de promouvoir l'éducation et le développement du plein potentiel des femmes

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The Larger Project of Educational Equity

by Cathie Cookson

In this edition of *Women's Education des femmes* we explore, among other things, several aspects of educational equity, the definition of which continues to evolve. Broadly, educational equity refers to the idea that everyone should have an equal chance to succeed in the educational system. But what needs to be in place and what needs to be reformulated to provide an "equal chance"?

**Equity
must
transform
education
for all.
learners
and
teachers.**

Initially, arguments for educational equity concentrated on access and on entry to institutions and particular programs within them. Such access, it was argued, would result in jobs and positions of power traditionally associated with post-secondary education. However, we see now that access alone does not result in equity. To achieve equity in and through education, approaches must be built on principles of inclusion. In other words, equity work has to be linked to a larger, all-encompassing plan for equity in *every* aspect of education.

Barriers to post-secondary education for women have been identified and feminists have pushed for access through the provision of childcare, part-time studies, supportive services, and better financial assistance. While these remain fundamentally important, the definition of educational equity has been further developed to include the content and processes within classrooms and the structure of institutions-or the educational "environment" itself. An understanding of those affected by educational inequity has expanded to include people of colour and visible minorities, lesbian, gay and bisexual people, those with disabilities and older adults. Such shifts in focus require looking at how inequity is produced within education itself, especially in curriculum and pedagogy.

To build inclusive institutions, it is important to take a holistic approach that transforms education for all learners and teachers. The expertise of areas such as women's studies, ethnic studies and gay and lesbian studies informs this work but, to transform education and build inclusive curriculum, the knowledge and understandings developed in these areas must infiltrate institutions as a whole.)

In this edition of the magazine, institutional climate, academic control, assessment, and the symbolization of certain subjects as masculine are explored as part of the work towards educational equity. Somer Brodribb (*et al.*) describes the Department of Political Science's adverse response, at the University of Victoria, to the report of the Committee to Make the Department More Supportive to Women. This response, combined with the fumbling and mismanagement of this crisis by the university's equity office and

procedures, makes it sadly apparent why the climate of the university as a whole must be considered in efforts to achieve educational equity. The impact of the events themselves, the resulting attack on students and instructors and their work, and the lack of adequate resolution evidence a fundamental lack of understanding on how to build and sustain inclusive and equitable environments. Here in Vancouver, we have seen similar charges of a chilly climate brought against the Political Science department at the University of British Columbia with equally vicious results for students and women faculty.

Other aspects of education and their impact on equity are examined by other articles in this issue. Deborah Reixach considers the validity of assessment measures for women, particularly low income and socially marginalized women, in community-based job preparation programs; Meredith Kimball identifies content, pedagogy and assessment in mathematics as problematic for girls and women. Many areas are in need of attention on the road towards educational equity; linkages between efforts can provide ideas and support to those who are doing this work. An inclusive approach, where no aspect of the educational system is ignored, is essential.

Cathie Cookson is a faculty member at Douglas College in New Westminster, B.C., and is currently completing her thesis on developing educational equity in a community college setting. She is also network director for CCLOW-B.C.

1. Briskin, L. and Coulter, R., "Feminist Pedagogy: Challenging the Normative" in *Canadian Journal of Education*, 17:3, 1992, p.247.
2. Sandler, B. with Hall, R., *The Campus Climate Revisited: Chilly for Women Faculty, Administrators and Graduate Students*. Washington: Association of American Colleges, 1986; and Caplan, P., *Lifting a Ton of Feathers: A Woman's Guide for Surviving in the Academic World*. Toronto: University of Toronto Press, 1993.
3. Butler, J. and Walter, J., "Praxis and the Prospect of Curriculum Transformation," in , Butler, J. and Walter, J. (eds.) *Transforming the Curriculum: Ethnic Studies and; Women's Studies*. Albany: State: University of New : York Press, 1991, : p.325.

Le grand projet de l'équité en matière d'éducation

par Cathie Cookson

Dans ce numéro de *Women's Education des femmes*, nous étudions entre autres plusieurs aspects de l'équité en matière d'éducation, dont la définition continue de changer. On entend par «équité en matière d'éducation» la possibilité pour chacun d'avoir les mêmes chances de réussite dans le système scolaire. Mais, que faut-il mettre en place et que faut-il changer pour que tout le monde ait les mêmes chances?

Au départ, les débats sur l'équité en matière d'éducation se concentraient sur l'accès à des établissements et aux programmes qu'ils offraient. Nous savons toutefois aujourd'hui qu'avoir accès à l'éducation ne signifie pas pour autant équité en matière d'éducation. Pour parvenir à une équité dans l'éducation et par le biais de l'éducation, il faut que l'approche adoptée se fonde sur des principes d'inclusion. En d'autres termes, les travaux visant à l'équité sont indissociables d'un plan global, comprenant tous les aspects de l'éducation.

Les obstacles auxquels se heurtent les femmes au niveau postsecondaire ont été délimités et les féministes recommandent que des dispositions soient prises en ce qui concerne la garde des enfants et les études à temps partiel et que soient offerts des services de soutien et une meilleure aide financière. Si ces éléments gardent toute leur importance, la définition donnée à l'équité en matière d'éducation s'est élargie pour englober le contenu des cours, les méthodes appliquées en salle de classe et la structure des établissements, c'est-à-dire le milieu de l'éducation lui-même. Parmi les personnes touchées par les iniquités en matière d'éducation, on compte aujourd'hui les gens de couleur et les minorités visibles, les lesbiennes, les gays et les bisexuels, les personnes ayant un handicap et les adultes âgés. En raison de ces déplacements d'objectif, il faut étudier la façon dont les iniquités naissent dans l'éducation, en particulier dans les programmes d'études et dans la pédagogie.

Il est important d'adopter une approche holiste qui transforme l'éducation pour *tous* les apprenants et enseignants. Les spécialistes des études de la femme, des études ethniques et des études sur les gays et les lesbiennes entre autres appuient cette approche. Toutefois, pour transformer l'éducation et élaborer des programmes d'étude adaptés aux femmes et aux hommes, les connaissances acquises dans ces domaines doivent se répandre dans tous les établissements?²

Dans ce numéro de la revue, on étudie le climat régnant dans les établissements d'enseignement, le contrôle exercé par le corps professoral, les évaluations et les programmes de formation pour les femmes dans le cadre des travaux effectués pour parvenir à une équité dans le monde de l'éducation. Somer Brodribb (et al.) décrit la

réaction négative du département de sciences politiques de l'Université Victoria à la publication du rapport du Comité chargé de rendre le département plus accueillant pour les femmes. Cette réaction, conjuguée à la maladresse du bureau de l'équité en matière d'éducation et à sa mauvaise gestion de la crise, montre tristement pourquoi il faut étudier le climat général des universités lorsqu'on s'efforce de mettre en oeuvre un système équitable dans le monde de l'éducation. À Vancouver, le département de sciences politiques de l'Université de Colombie-Britannique a été aussi accusé de créer un climat désagréable, les conséquences pour les étudiantes et les professeurs étant aussi catastrophiques.

Dans un autre article, Deborah Reixach remet en question la validité des programmes d'évaluation pour les femmes, en particulier pour les femmes ayant un faible revenu et les femmes marginalisées, dans les programmes de préparation à un emploi communautaires. Meredith Kimball montre à quel point les cours de mathématiques (contenu, pédagogie et évaluation) constituent un problème pour les femmes et les jeunes filles. Beaucoup de secteurs doivent faire l'objet d'une vive attention si l'on veut créer un milieu éducatif équitable. Il faut déployer des efforts concertés pour que tous les intervenants et intervenantes trouvent idées et appui. Une approche tenant compte de tous les aspects du système d'éducation s'impose.

Cathie Cookson est membre du corps professoral au Collège Douglas à New Westminster (Colombie-Britannique). Elle termine à l'heure actuelle sa thèse sur le développement de l'équité en matière d'éducation dans un collège. Elle est également directrice du réseau du CCPEF en Colombie- Britannique.

1. Sandler, B. avec Hall, R., *The Campus Climate Revisited: Chilly for Women Faculty, Administrators and Graduate Students*. Washington: Association of American Colleges, 1986; et Caplan, P., *Lifting a Ton of Feathers: A Woman's Guide for Surviving in the Academic World*. Toronto: University of Toronto Press, 1993.
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LETTER

Dear WEdf:

We are sorry to announce that, for financial reasons, KVS Foundation (formerly the Society for Culture and Education) [of Finland] is no longer able to continue publishing the LEIF magazine.

The boys still go to class, still snicker at their punishment and still make life hell for my daughter and other girls. Is anyone listening?

The KVS Foundation is starting a new journal by the name *Lifelong Learning in Europe*. It will be carried out in cooperation with some European partners in adult education and with the support of the European Union. As the name suggests the new journal will be European in its scope and background. Two example issues will be published this year, the first in late spring and the second in autumn. I hope that the contacts and cooperation between the readers of LIEF and KVS foundation will continue also concerning the new journal.

Jussi T. Koski

Kansanvalistusseura, Museokatu 18 A 2, 00100 Helsinki, Finland

Cher WEdf:

Pour me permettre de souscrire éventuellement a un abonnement a votre magazine "Women's Education des femmes" et afin de connaître sa présentation et son contenu, je vous serais très reconnaissante de bien vouloir m'adresser un exemplaire.

Je saisis cette occasion pour souhaiter à toute l'équipe de votre magazine un grand succès et beaucoup de rayonnement.

Melle Nabila Siaci

Rouiba, Algeria

Dear WEdf:

I read with interest the article by Lisa Rundle and Nicki Scott. Well to be honest, it hit home, harder than I thought. Presently my daughter is being subjected to bullying in Junior High in one of her classes. The school solutions offered have been useless. For instance, she got hit straight in the face by a boy after he grabbed her by the front of the shirt. She turned and took it on the cheekbone. We took her to the doctor, after being told by the principal that he would normally give kids a week suspension for fighting, but because this boy hadn't been in trouble before, he was only given a day. After a week, they were back threatening her again with violence. The police can't press charges, even with the doctor's verification because they have no photographs and because we accepted the, boy's apology. A note to readers who might have daughters in a similar situation. If

you accept the apology, you are cutting a deal and the police won't move. Take your daughter to the police first if she has visual signs of an attack.

The police here want us to sort it out through the school. The school would welcome police involvement, just to show these boys that assault is against the law. The boys still go to class, still snicker at their punishment and still make life hell for my daughter and other girls. Is anyone listening? Perhaps your pamphlets will help. Perhaps writing it out will help. As a parent, both my husband and myself feel frustrated and helpless as we wait for the next time to roll around, hoping they'll leave enough of a mark for us to press charges and hoping it doesn't hurt her. Not knowing whether to pull her from class and have her fail that course or to leave her in and hope she passes, because the system still believes it is alright to strike a woman. By the way, my daughter is thirteen and just started grade 8 in September.

Thanks for listening.

Nancy Bennett
Victoria, BC

Deaf WEdf:

My name is Nassuuma Josephine. I am 14 years old. The purpose of this letter is to look for a sponsor for my further education. I am not an orphan, both my parents are alive, but the problem is my father says since I am a girl and I now know how to read and write I should stop there, that the money left is for the young brothers and sisters of mine. My mother does not have any income because she is just a housewife, and cultivates food for family consumption. I have been trying to find a sponsor by writing to any address I come upon, so far I have not got any. I got your address from an ICAE directory in a library. I picked it in particular because it is a women's congress since I am I also a young woman I thought you may help. In case the Congress is not in a position to assist me please forward this letter to any other organization or individual who may be in a position to assist me. May god bless you.

Nassuuma Josephine
Kampala, Uganda

[for the writer's full address, contact WEdf]

You learned how to read and write.
What else do you want? *



How about: classes where the boys don't get all the attention, teachers who don't ignore sexist harassment, a school board that won't punish you for being feminist, a history course that names Columbus as colonizer and oppressor, a university without physical barriers, a curriculum that isn't about white, able-bodied, heterosexual, privileged men. For a start.

CLOW

supports and promotes what else women want from their education, including the right to learn to read write.



Are YOU a member?

The Canadian Congress for Learning Opportunities for Women is a national, feminist, bilingual organization that works to promote the right to a safe, empowering, relevant and useful education for all women. CLOW publishes Women's Education des femmes, an alternative, informative, insightful and provocative magazine about women's learning and education. See inside back cover for membership information.

A national voice for women's education
and training in Canada.

*"Education Behind the Veil: Women in Afghanistan" by Sharifa Sharif, WEf; vol.II,no.2,pp.4-9.

Nairobi to Beijing: How far Have we Come?

by Joan McFarland

Since I am fortunate enough to have participated in both the 1985 conference in Nairobi, Kenya and the 1995 Beijing conference, I am interested in trying to compare what was happening then and now in the International Women's Movement.

Evident at Beijing and not at Nairobi was the presence of conservative right forces.

Of course, I am using the term "conference" loosely. Two related events take place at these gatherings: A United Nations conference attended by government delegations which produced, in Nairobi, *Forward Looking Strategies for the Advancement of Women to the Year 2000* and, in Beijing, the Platform for Action; and an NGO (non-governmental organizations) Forum attended by NGO representatives and individuals. Reportedly, 17,000 participated in the Nairobi Forum and 31,000 in Beijing. The Forum's purpose is the sharing of information, networking and organizing between participants and lobbying delegates at the official conference. At both Nairobi and Beijing I attended the Forum only but my remarks

will also reflect what took place at the official conferences.

Atmosphere

I found the atmosphere similar at both conferences based on my experiences "on the ground"; that is, travelling in local buses, staying in budget accommodations and eating in local cafes. There was a strong feeling of "sisterhood," "celebration" and "consensus." Not to get into conversation with the woman next to you on a bus, in a meeting or at a cafe was unthinkable. In conferences of so many thousands of women, this produces a feeling that some have described as being in a multicultural city of women.

That is not to say that there were no differences of opinion. I personally witnessed very few such differences but they were reported in the Forum's daily newspapers. However, as often as not, these were planned events where different perspectives could be expressed and discussed with a view to achieving better understanding. Some of these took place at workshops or at the Peace Tent. In Nairobi, such conversations took place between American and Soviet women and Palestinian and Israeli women; meetings between Iranian delegates and Iranian women in exile were more hostile. In Beijing, meetings were arranged between North and South Korean women, Chinese and Japanese women (over the World War II "comfort women" issue) and clandestinely between other groups, for example, Chinese and Tibetan women. The Iranian delegates and Iranian women in exile, publicly at least, maintained their hostility to each other.

De Nairobi II Beijing: quel chemin avons-nous parcouru?

par Joan McFarland

À la conférence de Nairobi en 1985 et à celle de Beijing en 1995, j'ai ressenti un profond sentiment de sororité, de célébration et de consensus. Toutefois, il y avait une grande différence entre les deux conférences: à Beijing étaient présents des membres de l'organisme REAL Women et des conservatrices de l'extrême droite.

À Beijing, la stratégie pour parler des changements nécessaires était nouvelle: les droits des femmes étaient présentés tout simplement comme des droits de la personne. Cette approche correspond aux procédures établies des Nations unies, lesquelles tiennent les États responsables des droits des personnes et présentent les femmes non comme des victimes, mais comme des individus ayant des droits. En 1995, des progrès impressionnants avaient été accomplis dans des secteurs qui commençaient à peine à faire l'objet d'une certaine attention à Nairobi: l'économie mondiale, le tourisme du sexe et la circoncision chez les femmes. La question de la domination des femmes du Nord semblait moins pressante, les femmes du Sud ayant pris les rênes dans de nombreux domaines.

La question du contexte culturel a été soulevée à Beijing, car les délégations des pays fortement catholiques ou musulmans affirmaient que les coutumes nationales et religieuses pouvaient justifier la suppression des droits de la personne. Toutefois, le rapport définitif de la conférence réaffirme qu'il incombe aux États de protéger les droits de la personne, indépendamment des systèmes économiques, politiques et culturels.

Parmi les nouveaux sujets abordés à Beijing, citons le sort des petites filles, la pauvreté des femmes dans les pays de l'hémisphère Nord et Sud, et la présence visibles des lesbiennes. L'éducation a constitué un thème et a été déclarée «un droit de la personne et un outil essentiel pour l'égalité, le développement et la paix.»

La puissance du mouvement internationale de la femme est impressionnant. Les progrès réalisés sont toutefois mis en péril par les forces de l'opposition. Il ne fait aucun doute que nos travaux sont freinés par elles.

A divide that was evident at Beijing and not at Nairobi was created by the presence of conservative right forces, including REAL Women of Canada. REAL Women held several workshops where they were questioned by some Canadian feminists but there was no attempt at dialogue between the two groups. In another workshop I witnessed I an American Right to Life woman try to disrupt a plenary on "the rise of conservatism."

Much has been said about the role of the Chinese government at Beijing. China's human rights record, the change of location of the Forum from Beijing to Huairou (fifty kilometres away from the official conference), the denial of visas to certain individuals and nationalities and the security and surveillance on the site were highlighted by the media. Certainly, all of these were problems, but it was regrettable that they were allowed to draw attention away from the real reasons that women were gathered.



Similar issues had come up at Nairobi. The city had been cleared of "the wrong people," security was tight and there was plenty of surveillance, including a question of film censorship. In Beijing, Chinese participants, though present in number, were quiet and didn't seem to feel free to speak what was on their minds. In Nairobi, I remember attending a session with a Kenyan ex-student who felt she had to leave, on account of her job at a bank, when the discussion became too controversial.

Strategies

The strategy for addressing change altered radically between Nairobi and Beijing. In Nairobi, issues were presented as women's issues in the context of feminism. In Beijing, women's issues were presented as human rights issues. This was particularly the case at the official conference.

The shift was a recent one. It started first at a conference in Miami in 1991, then at a UN human rights conference in Vienna in 1993. At the latter conference, after intensive lobbying by women and the staging of a tribunal on a floor below where the officials were meeting, the UN was persuaded to adopt a resolution recognizing women's rights as human rights. Thus, at Beijing, issues were put in terms of human rights--"reproductive rights are human rights" and "violence is a human rights issue"--and were fought on this basis.

The rationales for the adoption of this approach are several. The main one is that it seems to be effective in bringing about progress. It hooks into the already established UN apparati that hold states accountable for their human rights records. As well, the human rights approach posits women not

The strategy for addressing change altered radically between Nairobi and Beijing.

as victims but as individuals with rights and legal claims?

At Beijing there was little evidence of debate on the human rights strategy, though there is a theoretical critique that a human rights approach is based on an exclusive Western imperialist model! The only hint of this position I encountered, however, was on a handout produced by a group of Iranian NGOs accusing the West of imposing a double standard in their application of human rights. A more practical problem is that the focus on human rights tends to direct attention to individual rights issues and away from broader economic justice issues.

Comparative Issues

At Nairobi, the most controversial issues were feminism itself and the role of politics. Although a lot of progress had been made since the first two UN women's conferences in Mexico and Copenhagen, there were still debates, initiated by women from the South, about whether feminism was a Western women's movement. This was despite the work that had been done before Nairobi to attempt to bring about respect for and celebration of diversity within the International Women's Movement. Nevertheless, it was still being asked whether "feminist issues" were too far removed from the survival issues of women of the South. These women also recoiled at the idea that Western women might try to take the lead on issues of tradition and culture which did not directly affect them, and there was further concern that the International Women's Movement created divisiveness between men and women working together on national issues.

By 1995, impressive progress had been made in information sharing, networking, organizing and lobbying.

The role of politics at the conference and in the movement was also a major source of controversy at Nairobi. Ronald Reagan sent his daughter, Maureen, to Nairobi as his official representative to tell women to stick to women's issues. Margaret Papandreou, the wife of the Greek Prime Minister and official representative from Greece, countered that "all issues were women's issues." But despite this stance, debt, apartheid and Zionism were the sticking points in arriving at consensus in the Forward Looking Strategies document.

Among the emerging issues at Nairobi were economic ones. A new South-led economics group, DAWN (Development Alternatives for a New Era), came to the conference with a macro-economic analysis of global crises and their impact on women. The launching of DAWN book *Development, Crises and Alternative Visions: Third World Women's Perspectives*, was a major event. Other emerging issues were sex tourism (with opposition led by Sister Soledad of the Philippines) and the practice of female circumcision. The latter issue aroused some of the debates around culture and the appropriate roles for women of the North and South to play in such issues. Wages for housework and prostitution in the North and South were also prominent issues in 1985.

By 1995, many of the issues had changed. Impressive progress has been made in terms of information sharing, networking, organizing and lobbying on issues that were just

emerging at Nairobi, and the use of the internet has made an incredible difference in this regard. The appropriateness of feminism in the international Women's Movement has received wide acceptance by women from both the North and South. In fact, women from the South have, in many areas, taken over leadership. The women of India, Southeast Asia, Japan, Africa, the Caribbean and Latin America are particularly involved, and women of the former Soviet republic and Eastern Europe were active at the conference. On the other hand, the women of China and many of the Arab countries still do not seem to be well integrated.

Surprisingly, the position that feminism is a Western women's movement with no relevance for the South has been co-opted by conservative forces in order to discredit feminist work. Politicians as Bob Dole in the United States and Sharon Hayes of the Reform party in Canada have adopted this tactic. Hayes left the official conference at Beijing in disgust, decrying the "feminist agenda" of the Canadian delegation. The Vatican and certain Arab countries made similar objections.

The position that all issues are women's issues seemed to be generally accepted. In fact, I would argue that it sometimes went too far. With regard to the situation in China, broader political issues were discussed without any tie-in to women or women's perspectives.

The question of women's rights within the context of their cultures played a major role at Beijing, particularly at the official conference. A number of delegations from countries with large Roman Catholic or Muslim populations took the position that human rights could not be universally applied but rather, in certain instances, should be subordinated to national and religious customs. In the final version of the *Platform for Action*, though these traditions and customs are declared "significant" and "must be borne in mind," it is the duty of states, regardless of their political, economic and cultural systems, to promote and protect all human rights and fundamental freedoms."⁴

Sister Soledad's organization, TW MAE-W (Third World Movement Against the Exploitation of Women), has grown tremendously. But so has the issue of sex tourism, which has broadened to include trafficking in women, virtual sexual slavery (involving prostitution rings in the West), and the plight of domestic workers and mail order brides. A success of TW MAE-W has been to bring about an agreement between the Belgian and Philippine governments to curb the traffic in women between the two countries.

Leadership of the movement against female circumcision, or female genital mutilation (FGM) as it is now more frequently called, is firmly in the hands of an African based group, The Inter African Committee on Traditional Practices Affecting the Health of Women and Children (IAC), which has chapters in twenty-five countries. The practice of female genital mutilation is said to affect one hundred million women in twenty-six countries in Africa, some minorities in Asia, and immigrant and refugee women all over the globe.⁵

With the attention that has been drawn to the issue of women's invisible work by Marilyn Waring and others, the campaign to "make women count" had a high profile in Beijing, led by the UK based group International Women Count Network. The value of this uncounted work is estimated at \$11 trillion. Although there is consensus on the principle of recognizing women's unpaid work, the strategy for actually "Making it count" is somewhat contentious. An exchange on the issue took place in the Forum newspaper in which an editorial questioned the advantage of quantifying or paying women for their work as this could tend to legitimize the current division of labour. Also, if the value of presently uncounted work is added to the Gross Domestic Product of a country, the former might boost the latter to the extent that the country's eligibility for aid would be threatened. A Women Count spokeswoman responded in the newspaper, protesting that 900 NGOs, mostly from the South, had already signed a petition urging governments to agree to a statement in the *Platform for Action* calling for women's unwaged work to be counted in a UN satellite account.

An important point was made that many of the concerns treated as women's issues were in fact happening not to women but to girls.

The attention to macro-economic issues spurred by DAWN at Nairobi was lacking in Beijing. DAWN was present but did not achieve the same prominence as at the earlier conference. Another group called WEDO (Women's Environmental and Development Organization) somewhat took over the role. WEDO coordinated Daughters of the Earth, the Environmental and Development Collaborative Web, which is an international network of NGOs. The Web led "180 Days/Ways/Women's Action Campaign 95," a series of events taking place between March 8, international Women's Day and September 6 in Beijing. At the forum itself, the Web organized an impressive program of workshops and launched a series of six primers on economic and environmental issues in one of them.

The Economic Justice caucus at Beijing experienced serious frustration in getting issues into the *Platform for Action*. They were stymied at the New York preparatory meetings, particularly by U.S. opposition. The U.S. position was that "we" didn't want/need such negativity in the document. Thus any serious attention to issues such as structural adjustment programs or SAPs (programs imposed on countries with debt by the international Monetary Fund and the World Bank) is absent from the *Platform*.

Emerging Themes

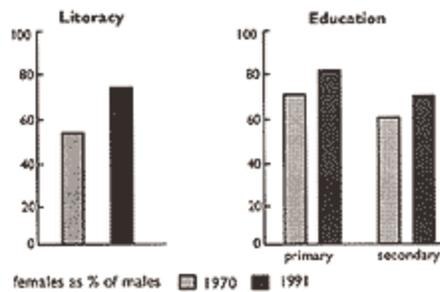
A number of new issues were prominent in Beijing. In the view of some, the issue of violence dominated. Violence was broadly defined to include issues such as rape and female genital mutilation as well as domestic battering and sexual harassment. A tribunal was held at Beijing where testimonies were heard. At the official conference, an agreement was reached amongst delegations to include clauses in the Platform for Action to treat rape as a war crime, punishable as such, and for gender discrimination to be recognized as grounds for refugee status. These particular initiatives were led by the

Canadian delegation.

The plight of the girl child the world over was also highlighted for the first time in Beijing. An important point was made that many of the concerns treated as women's issues were in fact happening not to women but to girls. Female genital mutilation, prostitution, trafficking, rape and exploited labour have a huge impact on girls. Of course, their right to education and to reproductive choice is also important. "Youth" was one of the thirteen themes identified by program organizers at the forum resulting in numerous workshops, a special tent, and an effort to attract and/or sponsor the participation of young women.

Poverty in the North and South was newly addressed at Beijing. Whereas the poverty of the South was a focus of attention at Nairobi, in Beijing, recognition was given to the poverty that exists among women in the North as well. Led by DAWN, the ideas of a "South in the North" (poverty in the midst of wealth) and a "North in the South" (great wealth in the midst of poverty) gained some currency.

There are striking parallels between the impact of SAPs on women in the South and the impact of cutbacks to social programs and workfare on poor women in the North. In fact, the cutbacks are being referred to as the SAPs of the North.



Lesbians had a strong and visible presence at Beijing. At Nairobi, they had a very low profile and rumours had been circulating that lesbians would not even be permitted to attend. At the Beijing Forum there was a lesbian tent, numerous workshops on lesbian issues and lesbians represented on workshop and plenary panels on a broad range of issues. At the official conference, the lesbian caucus worked to get a "no discrimination on the basis of sexual orientation" clause into the *Platform for Action* but it was dropped (at the eleventh hour) in a trade-off over a footnote that would have subordinated women's rights to national and religious customs.

Education: Nairobi to Beijing

More than two thirds of the world's 960 million illiterate adults are women.

Education is considered to be an area where there has been much success in the last two decades. An editorial in the first day's Forum newspaper put education in the following context: "...a frustrating global pattern in women's lives shows them making rapid *steps forward in education* and health, while lagging seriously behind men in economic and political power" (italics mine).⁶ Positive gains have been made in closing the gender gap in the areas of basic literacy and primary and secondary schooling, as demonstrated by data released by the World Bank for the period 1970 to 1991 (see

charts).

However, as the *Platform for Action* itself points out... "more than five years after the World Conference for All (Jomtien, Thailand, 1990) adopted the World Declaration on Education for All and the Framework for Action to Meet Basic Learning Needs, approximately 100 million children, including at least 60 million girls, are without access to primary schooling, and more than two thirds of the world's 960 million illiterate adults are women. The high rate of illiteracy prevailing in most developing countries, in particular in sub-Saharan Africa and some Arab States, remains a severe impediment to the advancement of women and to development."⁷

In addition, the *Platform* cites discrimination in girls' access to education (paragraph 71), the absence of an educational and social environment where women and men, girls and boys are treated equally (paragraph 72) and persisting gender bias in curricula and teaching materials (paragraph 74) as some of the other factors that remain serious obstacles to equality in education. As goals, the *Platform* urges governments to eliminate the gender gap in functional illiteracy as promised in the Jomtien declaration (paragraph 81) and, by the year 2000, to ensure universal access to basic education and completion of primary education by at least 80 per cent of primary school age children (paragraph 80b); by the year 2005, to close the gender gap in primary and secondary school education (paragraph 80b); and before the year 2015, to provide universal primary education in all countries (paragraph 80b).

In the *Platform for Action*, education is declared "a human right and an essential tool for achieving the [three goals of the conference], equality, development and peace" (paragraph 69). The section on education is greatly expanded compared to the *Nairobi Forward Looking Strategies* document (eleven paragraphs in the earlier document compared to twenty in the *Platform*) and many more areas are covered, for example, lifelong learning (paragraph 73) and the influence of media on education (paragraph 77). In addition, follow-up actions for governments, international bodies and communities are outlined and a list of resources required for implementation of recommendations and the setting of specific goals is included.

Educational issues were among the most controversial at Beijing, namely, access to education and education about sexuality. As had been the case at the 1994 UN population conference in Cairo, these were seen as contentious issues by the Vatican and those representing some Catholic and Muslim countries. Their contention was that these issues be addressed in the context of a country's culture and not under the general rubric of education. Representatives from Guatemala, for example, interpreted sex education as "a license for sexual promiscuity and the proliferation of abortions."⁸ In the final document, the importance of both access to education and sex education is confirmed, although in terms that are somewhat general (see box).

Wording in the Platform for Action

Access to education
(paragraph 71):
Discrimination in girls' access to education persists in many areas, owing to customary attitudes, early marriages and pregnancies...

(paragraph 80a): Advance the goal of equal access to education by taking

Conclusion

I came away from Beijing with a lot of optimism. So much work-especially in the area of organizing-has been done since : Nairobi. So many women and women's groups from allover the world are involved and committed to the goal of women's equality. There is consensus of opinion in many areas that will allow us to move ahead. Someone commented to me that the International Women's Movement is the strongest international social justice movement at the present time. I would credit this strength to the work that has been done in understanding differences and celebrating diversity among women. However, no matter how strong the movement is, progress is constantly threatened by extremely powerful opposing forces. The rise of conservatism of all types, the globalization of the economy, the search for cheap docile labour, wars and environmental destruction continue to create havoc and impose oppression on women's lives. In the face of such opposition, there is no doubt that our work is cut out.

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1. The 1995 film "The Vienna Tribunal" (Augusta Productions and the NFB) is very useful for understanding the strategy shift.
2. See statement in *Making Human Rights and Democracy a Reality for Women, 4th World Conference on Women. Demands o/the Green Parliamentary Group*, Bonn, Aug. 1995, p 5.
3. See, for example, Shelley Wright, "On Becoming 'Human'; Subjectivity and Identity in International Human Rights Law," First Inaugural Lecture on Human Rights, Atlantic Human Rights Centre, St. Thomas University and University of New Brunswick, Spring 1995, pp 36-41.

measures to eliminate discrimination in education at all levels on the basis of gender...

Sex Education

(paragraph 74): The lack of sexual and reproductive health education has a profound impact on women and men. (paragraph 80f): Increase enrolment and retention rates of girls by allocating budgetary resources and by enlisting the support of parents and the community, as well as through campaigns, flexible school schedules, incentives, scholarships and other means to minimize the costs of girls' education to their families and to facilitate parents' ability to choose education for their girl child...

4. "UN women's conference agrees on declaration," *The Globe and Mail*, September 15, 1995, P A9.
5. This figure comes from the testimony of Nahid Toubia in the film, "The Vienna Tribunal."
6. *Forum '95*, August 31, 1995,p2.
7. *Platform for Action*, New York: United Nations, 1995, paragraph 70.

Fabiana Frayssinet. "The Road to Beijing leads to the Vatican," *Forum '95*, Sept. 3, 1995, P 13.

The Equity Franchise

by Somer Brodribb with Sylvia Bardon, Theresa Newhouse,
Jennifer Spencer and the assistance of Nadia Kyba.*

Women's lives are being ruined. The students who agreed to form the CCC [Chilly Climate Committee] are having their names and their work dragged through the mud by the male professors of the political science faculty. In good faith these women agreed to investigate the climate of the Political Science department and give its faculty some recommendations on how to improve women's experiences in the department. They did that. And now they are being called liars, feminist police, and cult followers. ... And not just here on the University of Victoria campus, or in the pubs downtown and other social gatherings, but in every Political Science department across the country.
(Editorial, *The Martlet* May 20, 1993)

The events surrounding the Chilly Climate report which made recommendations on issues of discrimination to the Department of Political Science, University of Victoria-and the committee's subsequent struggles for redress against silencing and retaliation, have been well documented.² Here, we would like to analyze the performance of those institutional avenues and offices which are considered to be sources of remedy or protection from

*members
of the Chilly
Climate
Committee

retaliation. This article is not about the support we received from many individual women and women's groups, anti- sexism activists and anti-racist workers, too long to list here, who responded to our situation with outrage and recognition. This article is about the system's processes and professional interactions which worked very hard and over a very long period against that support and to sustain harassment and keep discrimination organized.

We have run the gauntlet of a series of equity processes: internal and external review committees, quasi-judicial equity agencies such as the B.C. Ombudsman, the Human Rights Commission and the Ministry of Women's Equality as well as the university's Equity Office. We will focus here on the equity office since its management techniques have been the most significant, and interactions with it have enabled us to identify the steps of the "equity process": confidence/tricks, circling, reconciliation/co-option, delay/suspension, distancing/unavailability, doorslam/ disappearance/denunciation.

The avenues where we sought a hearing, remedy or redress followed procedures which reproduced domination and issued an improved license and authority to the white, male, university processes to name and own all speech and experience. The university's ownership right in the property and knowledge of harassment and discrimination has been upheld. Clearly, when our speech is made actionable rather than activating and knowledgeable, the university has managed dissent and reclaimed authority .

Le droit à l'équité

par Somer Brodibb avec Sylvia Bardon, Theresa Newhouse, Jennifer Spencer et Nadia Kyba

Quand le comité Chilly Climate a présenté son rapport sur la façon de rendre le département de sciences politiques l'Université Victoria plus accueillant pour les femmes, huit professeurs permanents ont exigé le nom des femmes auxquelles nous avons parlé et ont demandé que nous retirions notre rapport et nous nous excusions officiellement. Dans cet article, nous décrivons en quoi les procédures auxquelles nous avons eu recours pour chercher réparation ce harcèlement renforcent l'autorité des hommes universitaires blancs et circonscrivent tout discours et toute expérience.

Le bureau de l'équité de l'université nous a encouragées à entamer une médiation avec les membres du corps professoral; nous avons refusé, car les clauses relatives à la médiation mettent sur le dos des personnes harcelées la responsabilité de traiter avec les harceleurs, alors que celle-ci incombe vraiment à l'université. Résultat: nous avons été forcées de nous soumettre à un processus de révision interne. L'administration a rejeté le rapport et lancé une révision «externe», laquelle a recommandé que les «deux» parties soient courtoises l'une vis-à-vis de l'autre, tout en réaffirmant le droit des professeurs d'intenter une action judiciaire pour protéger leur réputation. Il semblait que le discours des femmes était officiellement devenu propriété de l'université, c'est-à-dire que des professionnels brevetés décideraient quand des mots comme «racisme» et «sexisme» pourraient être officiellement utilisés.

Les membres du comité Chilly Climate se sont heurtées à une incroyable hostilité: courrier haineux, violence verbale, harcèlement au téléphone, graffitis insultants; pourtant, nous ne sommes toujours pas libres de présenter grief par l'intermédiaire du bureau de l'équité. En combattant contre ce système, nous nous rendons compte et nous rappelons à quel point la discrimination est systématique, organisée et permanente.

Equity Offices: Institutional Dead Letter Boxes

When the Chilly Climate preliminary report on how to make the department more supportive to women was presented to the department on March 29, 1993, the first objection of the tenured men was that we had overtaken the role of the equity office and breached all university policies. The next objection was that the reports of systemic discrimination and sexual harassment damaged the reputations of all the men in the department. The eight male tenured faculty (EMTF)⁴ demanded we report credible evidence to the equity office in confidence.



By taking our report to the equity office with their obvious expectation that we would be corrected and contained, the EMTF demonstrated their belief in the office as a territory to protect men from women's individual and collective complaints and demands for change.

When the equity office did not immediately play this role, the outraged EMTF sent a letter to the chair of the Chilly Climate Committee (CCC). On university stationery, the letter threatened legal action, demanded retractions of the report and apologies, and the submission of any "credible" evidence to "well-respected" investigators at the equity office: "If you are not in a position to provide credible evidence to substantiate the assertions detailed above, then we demand an unqualified apology and retraction in an acceptable form to be given by 4:30 p.m. on Wednesday, April 14, 1993. We have asked Professors Morley and Walker to act for all of us concerning the form of the apology and retraction. ... If this matter is not resolved, either by way of the presentation of credible evidence or by means of your apology and retraction, then it will be necessary for us to take further steps to protect our reputations."⁵

Some equity professionals and law professors were quietly confident that the men's litigious behaviour would lose them credibility and that the administration would immediately support the CCC, censure the EMTF, and stop the intimidation. On the contrary, these aggressive postures gained the EMTF further institutional power, access to and favourable coverage in the media, and intimidated supportive women and men into distancing and even silencing behaviours.⁶

Confidence tricks: Confide Here!

If the equity process always evaluates who and what will be heard safely, then anti-feminist outcomes are guaranteed.

We made several trips to the equity office ourselves and at first we were received with genuine sympathy, concern, and even anger at the hostile and adversarial responses of the EMTF. Evidence of support from the office includes statements in the local paper confirming that harassment issues were widespread at the University of Victoria: The President and Vice President were friendly, too. With considerable equity sloganeering, they assured us that the EMTF's action were "just a tactic of intimidation" and "it sounds like you're being harassed." We were given assurances that our report would not be "buried" by the "male reactionary stance." These confidences and "supportive" joking by reactionary male administrators about pesky reactionary male professors was both dazzling and unbelievable, but at the centre of these meetings was a confidence trick in the process of setting up an equity franchise: "Tell the customers you agree with them so they will buy your product." The administration assured us we could invest in the

equity office with complete *confidence*.

Circling

Meanwhile, the Director of Equity Issues was assessing what amount of administrative support she had, what campus and national support and credibility we had, and evaluating the political and campus climate before the "bungee jump":

"I compare my job to being a bungee jumper. ... You're up there. You're continually worrying if the rope will hold, or if your support will hold up. Some days you get a cold dunking in the water. A lot of times you ask yourself before you're ready to jump, Why am I doing this? Then, just when things are going really well, you suddenly get snapped up by your ankles."⁸

Equity officers are mindful of several locations of power and do not want to jeopardize invitations to speak to government, corporations and organizations where they represent the university. But if the stages of the equity office process always involve an evaluation of who and what will be heard safely, then anti-feminist outcomes are guaranteed. If we are speaking from the margins how could we have the most back-up? Wasn't the equity office supposed to be our back-up? Why is it now backing up over us?

Stressing the need to maintain confidentiality, the equity office strove to gain our confidence and the Director insisted that we trust her and the process if she was to agree to proceed. We were encouraged to go away and consider our (co)options, specifically the option of entering into mediation with those who were threatening us.

Reconciliation Co-option

The CCC had been trying to lodge a formal complaint against the EMTF through the equity office, but we were told that a formal complaint, rather than mediation, would deflect attention away from the recommendations in our report and lead to a presidentially commissioned investigation of ourselves and those who met with us. There was also the possibility of a countersuit of harassment by the EMTF for the report. It was also indicated that when the men went ahead with their suit, we could be held in contempt of court if we refused to name those who had spoken with us about the climate of the department. And we were still being encouraged to enter into an internal mediative solution, even while facing threats of a civil suit and deadlines for retraction and apology.

Mediation provisions in harassment policies deny the social, political, and economic nature of the systemic degradation of women in the academy. Mediation is, from the institution's perspective, the preferred method of "resolution."⁹ By persuading us to enter into informal mediation, the equity office safeguards the status quo while appearing to resolve the "dispute." Mainly, this tactic deflects the university's responsibility to engage with the harassers onto the women who are being harassed. We did not want to borrow our rights, put our report up as collateral, trade off on our harassment or permit the administration and its officers to hide behind us for protection from male hostility. We did not want to informally engage with the threats.

Once it was clear we had no intention of protecting the administration from taking action against systemic discrimination, sexual harassment and retaliation, further attacks were launched against us. The administration demonstrated its toughness by interrogating us about the circulation of the report, requesting the names of all students who had copies, and indicating to us via the press that it was prepared to give the EMTF the due process investigation into the CCC they were demanding.¹⁰

Meanwhile, the equity office still sought to discover the level of public support. The names of women who would "back us up" were requested in order to establish where the faculty women stood on the issue. It was not sufficient that all the department female faculty (all untenured) supported the report and had written that the April 8, 1993 threat of legal action against one of the men made it impossible for any to participate in departmental business. Anyone who does move at this point to back women up risks more than credibility, as did the CCC and those who spoke to the committee, and the eighteen letter writers whose reports were listed in the appendix. This "evidence" was never given credit, and through sexist replacement and erasure those complaints became the allegations for which the committee "had no evidence."¹¹

By promoting mediation, the equity office safeguards the status quo while appearing to resolve the "dispute. "

Delay/suspension

The EMTF continued to press for an investigation into the CCC and the validity of its report. We were forcibly "mediated" at this stage by an "internal review process" which included an equity officer. When the report of Andrew Pirie and Marilyn Callahan

suggested an educational approach with the EMTF and the involvement of the equity office for some consultation and workshops with experts, the EMTF threatened to take further actions that would involve the investigators and the university.

The administration responded by blaming the CCC, burying the "internal review" report (refusing to provide copies to students) and "urged" the CCC to comply with the EMTF's original demands by another deadline of June 4, 1993. When we refused again we were reviewed again, this time "externally."

The letters and calls of support gave some pause to the administration in proceeding with a direct witch hunt.

The administration, in reality, rejected the internal review report and blamed the CCC for the "failure" of the review. This failure was publicized widely in the media, with no comment forthcoming from the internal reviewers nor any public mention by them of the EMTF threats to sue, nor any condemnation of the attacks on the CCC immediately following their review. If at any time the equity office and the internal reviewers had supported us publicly, how would events have differed? Obviously, they would have shared some of the hostility.

Outraged by the Pirie/Callahan review, two of the men circulated vicious, misogynist diatribes against a number of women. These attacks had a devastating effect, and served to alienate women from participation in departmental activities. As suggested by Janetta Ozard, UVic Students Society president, in a letter to University of Victoria president David Strong, "If students continue to be discredited, threatened and harassed by tenured faculty for the work done on the request of such faculty, there will be an impact on student participation not only in department committees, but also in any course work, graduate work, and performance review under faculty direction."

The EMTF continued their demand for a full inquiry into the report and the names of the students who spoke and wrote to us. There were strong indications that they were going to be given their inquiry and that the demands for disciplinary action against Somer Brodrigg as chair of the CCC (revoking the approval of her tenure and promotion application) would be satisfied. However, it seems that the many letters and calls of support the committee received at this time (May/June, 1993) including from NAC, the Canadian Women's Studies Association, Canadian Sociology and Anthropology Association, as well as the Faculty Women's Caucus and especially the University of Victoria Students' Society, gave some pause to the administration in proceeding with a direct witch hunt and interrogatory investigation of the CCC and its report.

In our view, the administration considered the internal review a failure because it did not attack the credibility of the CCC or of feminists outside the equity office.. Also, it suggested there needed to be some small changes in the "department's" behaviour, pointed to the equity office as a means for that change, and recommended that the threatening letter be withdrawn. The external review on the other hand affirmed the power of the EMTF, discredited the CCC and other feminists working to include systemic

discrimination in the university equity policy, recommended civility and collegiality on the part of both "sides" and found that the EMTF had a right to go to court that could not be superseded (apparently not even by collegiality and civility).

The external review incorporated the use of the equity office not for feminist ends but as a tool for the control of dissent. It completely concurred with the EMTF's vision of the equity office and equity policy as outlined in their letter threatening legal action. That is, the equity office must be established and known to be established as *the* proper authority, processor and owner of all women's issues. Any challenges to the discipline/s of power must report there for confidence processing. Dissent and women's speech was privatized and remade the property of the university's equity office where licensed professionals would decide when and where words like "racism" and "sexism" could be used officially and not indiscriminately.

The actions of the administration and the EMTF incited intense hostility towards the CCC. Concurrent with the EMTF's rejection of the internal review and circulation of misogynist diatribes, several women students signed a letter to the media denouncing the CCC and supporting the EMTF. Some of us received threatening hate mail, were followed around campus and at downtown jobs and verbally abused, others experienced harassing phone calls and insulting graffiti at the department and at home. The equity office remained unavailable to us, but had not quite become a resource for our persecution, in spite of the pressures.¹⁶



Distancing/Unavailability: What do you expect me to do?

To the astonishment of equity professionals and feminist instructors, the "progressive, supportive" VP Academic Sam Scully had ignored the recommendations of the internal review and other professional women's advice, betrayed their faith, and urged the CCC to inform him of our compliance with the demands to withdraw sections of our report by June 4, 1993. He argued that this ultimatum was not the same as that of the EMTF: he was not asking the women to apologize. The CCC then approached the equity office with a class action complaint that now included the administration as well as the EMTF. But the complaint went no further, even though we indicated the section of the policy that had provisions for it. It went no further because the administration was reconsidering the EMTF demand that we be investigated while working us to a June 4 deadline.¹⁷

"Then we became cats ourselves and were stricken with terror at the idea that we would be taken for mice."

Doorslam/Disappearance/Denunciation

Whether an individual complaint is found valid or a collective position validated, once men have rejected the findings we are told the matter has been resolved. '

From our experiences and studies of other investigative processes, we believe that even if a reviewer was confronted by a white male professor who boasted about and detailed his retaliation against "complainants" of harassment and discrimination, and who then physically threatened the reviewer, the review report would not reveal this and would not recommend disciplinary action against that professor nor remedies for any students/complainants. As Marilyn Callahan, Special Advisor to the Vice- President, Academic and Provost on Faculty Women's Issues 1993-94 and co-author of the internal review which reported May 11, 1993 wrote after that summer: "The meat-in-the-sandwich dilemma." How to advise both the administration and women without betraying confidences or strategies of either? This dilemma arose several times during the last year. Depending on how I explained the situation, I could appear either as an apologist or a mole. In individual meetings with women who were at odds with the administration, I was in a position to advise them about how best to approach the situation and then in a position to advise the administration about how best to approach them [the women]."¹⁸

At this time, one individual student in the department of political science did "name names" in alleging sexual harassment. After moving through the "I hear you, Are you sure? Are you sure you want to go through with this?" and distancing stages, the Director of Equity Issues made a finding of harassment on 28 July 1993. This could have been a victory; however, the president, who is the final authority in all equity decisions at the University of Victoria (by provincial legislation and commonly elsewhere), overturned the equity office findings and dismissed the complaint.¹⁹ The "neutrality" of the administration becomes increasingly clouded as the interest in managing harassment as a quiet dead-end equity issue becomes more and more transparent. Despite seeking remedy by filing a complaint, we experience more hostility, more invective. Although the Director of the Equity Office found evidence of harassment, thus validating women's experiences, in the final phase the door still slammed shut.

Whether a formal individual complaint is found valid through the equity office or a collective position validated by an internal review committee, once men have rejected and overturned the findings we are told the matter has been resolved and professional women, previously sympathetic, disappear. Accepting the sexist posturing of legal remedy, equity women left us on the outside and them on the inside. In contrast to an earlier article on being swamped by complaints, the equity office carefully stated on January 28, 1994, that "the increase in complaints shows that people are becoming more aware that there is a process for dealing with these issues."²⁰

Who, then, is officially harassed? Who is granted formal permission to consider themselves so? Administrations establish and control Equity Offices: they then point to

these overloaded offices and say: See! We don't have harassment on our campus! We have a harassment policy, processes, and procedures!²¹

Our situations and the reprisals are "ongoing." The last two years have been a period of anonymous threats, escalating hostility and retaliation, continued threat of legal action, and ongoing pressure from an impending civil suit filed by four of the tenured men against the CBC and targeting the CCC students and instructor (trial date is September 1996). The students and instructor have been driven from the department, Somer Brodribb was suspended for a week without pay beginning International Women's Day, 1995, and the anti-equity president of the university was reappointed in July 1995. Even the external review's recommendation that a female chair be appointed has been disregarded?²² We have heard nothing from the Equity or the new Anti-Harassment Office which seem to have a **PRIVATE/KEEP OUT** sign.

*Who, then, is
officially
harassed?
Who is
granted
formal
permission to
consider
themselves
so?*

And yet we have not been forgotten. In the last year, the Director of Equity Issues, the former chair of the Faculty Women's Caucus, and Marilyn Callahan (former internal reviewer) and the University Secretary were members of the Conference Planning Committee for the February 22, 1995 University of Victoria Women's Conference,²³ which presented an award to Liliane Morgan, a former member of the Board of Governor. In January 1994 letter published in the administration's newspaper, Morgan called on the Board of Governors to silence the CCC, issue a deadline for retraction of the report unless the names were named and if refused, to "charge [us] in a court of law for mischief, at the very least" so that we could "move on and get a real life." According to the award winner: "The University, because of the siren song of 'political correctness,' has pandered to this fascist-leaning group by allowing them to waste valuable time, resources and funds of this University. ... It is insane to suggest they can solve the problems between men and women by having all-women committees. Along with the possibility of being loaded with misanthropes, it would, at the least, have a distinctly anti-male bias."²⁴

We were also amazed when University of Victoria harassment policy advisor Barb Whittington told the local newspaper in July 1995 that Political Science departments actually "try to really encourage critics" and feminist students-an apology and erasure of women which is part of the professional appeasement strategy,²⁵ This again is a real contrast to the support we received from groups such as the staff of The Kenora Sexual Assault Centre who wrote in a letter of October 25, 1993, "The educational institutions have been woman-hating too long and they are one of the strongest oppressors of women."

The Professionalization of Equity Officers

We were like mice that have been brought up with cats and are not eaten. First we enjoyed the luxury of not being eaten; then we became cats ourselves and were stricken with terror at the idea that we would be taken for mice, that the mouse in us showed. In extreme cases, some of us became more ferocious toward mice than cats in order to show that there was no mouse in us.²⁶

*The
professionalization
of
sexual
harassment has
provided
job
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all the
mice
disguised as
cats.*

Equity offices facilitate systemic discrimination by design. The professionalization of sexual harassment has provided job opportunities for all those mice disguised as cats. This professionalization enables the absorption of women's experiences into an institutional dead-letter box: the equity or anti-harassment office.

Equity professionals are encouraged by the university to show leadership to women on campus and be examples of allegiance to administrated equity and administrative "protection." In this con, the function of the equity office is to silence women by convincing them to trust the process: The Problem is being handled by The Process. Trust is the trick, and most are prepared to trust the equity office because it is a "process" and because faith and trust must be declared if complaints are to be taken up.

The strategy of sexist interests has been to make women's grievances the property and copyright of the equity office. In our situations, there has been a move to franchise equity and make the administration's equity office the professional authority and copyright holder to all rights and speech that protest power and dissent from discrimination. With the delegitimization and discrediting of the speech of unauthorized women and minorities, there has been a reaffirmation of men's rights to sue and be protected from women's speech. The message to dissenting and harassed women is: Report to the Equity Office; go to where we control what you have said, go and tell it in confidence to those we have authorized. The disenfranchised are opened up to civil liability if they speak out, and the only "protection" seems to be at the equity office, the University owned and operated rallying point for praise of white and male power. In fighting this, we realize and remember how systemic, organized and sustained discrimination really is.

Somer Brodribb (instructor), Sylvia Bardon (graduate student), Theresa Newhouse, Jennifer Spencer and Nadia Kyba (undergraduates) are all feminists who have been in struggle with the department of political science, all of us but Jennifer was a member of the Chilly Climate Committee. We share theory and experience of the process, policy and procedures of harassment at UVic.

1. The preliminary (and only) report, titled "Report of the Climate Committee to the Department of Political Science" (March 23, 1993) contains 7 pages of recommendations, an appendix of 18 student letters of complaint and a statement from the Political Science Students Women's Caucus. The report is archived at the University of Victoria McPherson Library.
2. The events have been outlined in a number of articles: the "Chilly Climate Issue" of The Emily (publication of UVic Women's Centre) Summer, 1993 which contains 12 pages of articles by various women, some anonymous; "UVic's. Administrative Magic: Making Harassment - Disappear," *Margaret Laurence Chair in Women's Studies Prairie Region Women's Studies Newsletter*, January 1994, p. 7.; Ellen Travis, "The Backlash on Campus," *Herizons* Fall 1994; Cheryl Harrison, "Speaking out" , against the backlash at UVic," *Kinesis* June: 1994, p.17; Kim Bolan, "Suspension more harassment, UVic professor claims," *Vancouver Sun* March 13, 1995, p.B8.
3. The faculty then consisted of 8 tenured men, 3 untenured women and one untenured male. All the men were white; one recently hired woman was of colour. The Committee to Make the Department More Supportive to Women was composed of three undergraduate students, two graduate students and one untenured professor, all white women. The retaliation and discrediting of us was based on sex rather than race.
4. They refer to themselves in this manner, which we have abbreviated to EMTF: "The eight male tenured faculty of the Department of Political Science took grave exception to the allegations of sexism, racism and sexual harassment in the report, which they regarded as accusations against them personally," Terry Morley, Jeremy Wilson Warren Magnusson, Rob Walker, Plaintiffs, Statement of Claim: Canadian Broadcasting Corporation, Defendant, April 15, 1994. Supreme Court of British Columbia, Victoria Registry No. 94 1413, p.3.
5. The text of the letter of April 8, 1993 from Rob Walker, Warren Magnusson, Jeremy Wilson, Terry Morley, Colin Bennett, Norman Ruff, Bob Bedeski and Ron Cheffins is reproduced on pp.40-41 of the Berger/Bilson report (Beth Bilson and Thomas Berger, *Report of the Review Committee into the Political Science Department* prepared for the president of the University of Victoria, January 21, 1994). Addressed to Dr. Somer Brodribb, the letter threatened legal action against her and, as the external review agrees, the students of the Chilly Climate Committee as well. However, until the Berger/Bilson review "found" that the threat of legal action had been made it was occasionally hotly denied by the EMTF: "Rob Walker, one of the signatories of the letter, insists there was never any intention to start a lawsuit," in "UVic Committees investigate Chilly Climate," *Focus on Women* September 1993, p.5.
6. Fear of being sued after being named in the four male faculty's suit against the CBC led Constance Backhouse to dis-invite members of the CCC from contributing to a book on Chilly climates (The Chilly Collective, *Breaking*

Anonymity: The Chilly Climate for Women Faculty, 1995).

7. Denise Helm, "Harassment cases evident throughout UVic-Advisor, Equity Office swamped [with] complaints," *Times Colonist*, April 24, 1993, p.C8.
8. Sheila Devine, interviewed by Patty Pitts, "Humour Helps in Serious Fight Against Sexual Harassment, A Profile of UVic's Barb Wittington and Sheila Devine," *Focus on Women* November 1992, pp.44-49.
9. "Approaching the problem with empathy and understanding can lead to its resolution, often informally and to the satisfaction of all," (Marilyn Mackenzie, "Sexual Harassment and Women Students," *Journal of International Education* January/February 1988, p.11). Harassment policies in Canadian universities typically offer two mechanisms for institutional redress in situations of harassment or discriminatory treatment: an informal, mediation-model complaint procedure and a formal written complaint procedure. It appears as if most complaints are resolved by a mediation model. The University of Victoria's Annual Report to the President on Equity Issues (1993) notes that of 336 reported incidents of sexual and general harassment, only five were "resolved" by the formal complaint procedures. All B.C. policies are designed to present the informal mechanism first and then proceed to a formal investigation or hearing process if the complaint is not resolved by mediation.
10. David Strong, Letter to the Editor, "Review Ordered in 'war of sexes'" *Times Colonist* May 3, 1993, p.A5. Also, during the Pirie/ Callahan appointment on the concerns and expectations of the EMTF: "[T. Morley] said that their primary concern was that there should be an investigation, both of the handling of the report itself and of the claims of misconduct by unidentified students against unnamed faculty, and 'that seems to be beginning'" (Deborah Wilson, "Sexual-politics battle rages in university, Victoria professors under fire from women students," *The Globe and Mail* April 19, 1993, p.A1-A2).
11. "The irony of this kind of silencing and hostile backlash in response to a report on 'making the department more supportive to women' is, I trust not lost on most. ... [It is not possible for the CCC] to pressure any of the women students, on whose (necessarily confidential) testimony the report relied, to go to official University channels with their grievances" (Radhika Desai, Letter to Editor, *The Ring* May 7, 1993, p.2). The chair of the department responded to Dr. Desai's letter as a "highly distorted perspective" (Jeremy Wilson, Letter to Editor, *The Ring* May 26, 1993, p.2).
12. Letter to Somer Brodribb, June 4, 1993 from Jeanne Laux, Caroline Andrew, Gillian Creese, Roberta Hamilton, Daiva Stasiulis, Himani Bannerji, James Sacouman, Barbara Neis: "As members of the board of *Studies in Political Economy* we recently received a document by Warren Magnusson entitled 'Feminism, McCarthyism and Sexist Fundamentalism'. We're writing to let you know that we reject the misogynist values underpinning this document. We also

wish to affirm our support for all efforts to deal with the chilly climate in universities." Published in the Chilly Climate Issue, The Emily vol. II, no.3, Summer 1993, p.11 One of these documents was the focus of a sexual harassment complaint which the equity office months later found valid and which the president dismissed during the external review process.

13. "The male faculty favour a judicial inquiry," ("Harassment report flops," *Times Colonist* May 15, 1993, p./A10); "Review Ordered in 'war of sexes ", (David Strong, Letter to the Editor, *Times Colonist* May 3, 1993, p.A5). Also, "Brodrribb said there was a late effort to block her tenure after the dispute broke. Some truth to that. Several professors, her erstwhile tenure supporters, urged the administration to delay her tenure until the dispute is resolved," (Trevor Lautens, "An all too familiar sacrifice," *The Vancouver Sun*, January 4, 1993, p.A9).
14. On May 17, 1993 the UVSS Board of Directors passed a series of strongly supportive motions: (from preamble) "Whereas policy 93/ 03/29 states the UVSS supports the development and implementation of a mandatory course or part of the curriculum focusing on issues around racism, sexism, homophobia, and classism; and Whereas the Chilly Climate Committee, struck by the Political Science Department, and comprised of three undergraduate, two graduate women students, and one woman faculty member, in consultation with other female students and faculty, reported that the department was not free from sexism, racism, or sexual harassment and called for [these issues] to be addressed within the curriculum, and identified many other issues which affect students' ability to receive and participate in post-secondary education..."
15. Berger/Bilson recommendation #3 (Appendix B): "Allegations impeaching an identifiable teacher or student's character, accusing him or her of harassment, sexual or otherwise, or of racist behaviour, should be made through a complaint procedure with procedural safeguards for both the complainant and the person against whom the complaint is directed."
16. One trusted, senior female appointed by the administration in September 1993 to "calm the waters" did however report feminist students to the equity office for action after complaints had been made by male professors about the CCC students' summer work on a brochure, "Welcome to the Department of Political Science," which contained phone numbers of anti-discrimination groups on and off campus and a history of the CCC. The Director of Equity Issues responded by congratulating the student work. But the end result was that the administration did not "facilitate" the distribution of the brochure, and copies made available outside the CCC instructor's door were continually destroyed.
17. The experience of one student who did pursue her complaint through the equity office indicates that even if our group complaint had been pursued, it is very likely we still would have been driven out of the Department and probably the university. As well, two female Political Science professors at the University of Manitoba, Kathy Brock and Margaret Little, launched complaints through that

harassment office but still had to find positions elsewhere and leave the province (Aldo Santin, "Last female professor quits, Sexual politics poisons University of Manitoba Department," *Winnipeg Free Press* June 3, 1995, p.A; also, CBC Radio Morningside interview, "Margaret Little and the Chilly Climate at the University of Manitoba," June 20, 1995).

18. Marilyn Callahan, Special Advisor to the Vice-President on Faculty Women's Issues, *Annual Report*, September 28, 1993, p.13. Even if a complainant follows the equity process scrupulously, there is no protection of confidentiality and nothing prevents the respondent from distributing for publication the material from the harassment complaint file. These files are probably also subject to subpoena by other parties.
19. "In June, a student did in fact file a complaint, with the Director of Equity, against a faculty member. Upon notification of the Director's decision that harassment, though not sexual, had occurred, the President of the UVic appointed a lawyer from the University of Calgary, Margaret Hughes, to advise him on his response to the decision. The advice: that the charges be dismissed. The President has accepted this advice. Hughes also recommends that the respondent not be permitted to evaluate the complaint's course work. She concludes that the respondent did not respect the complainant's right to academic freedom and violated his tenure document with respect to his own use of academic freedom. This assessment is apparently the basis for recommending that the charges be dismissed," ("UVic's Administrative Magic: Making Harassment Disappear," *Margaret Laurence Chair in Women's Studies Prairie Region Women's Studies Newsletter*, January 1994, p.7).

The President was seriously embarrassed by UVSS and the Graduate Students' Women's Caucus demands that he resign over his treatment of the CCC and his overturning of equity office findings of harassment. The UVSS Board of Directors motions of November 29, 1993 also called for the immediate implementation of the recommendations from the Chilly Climate report. ("Chilly Climate Update," *Kinesis* February 1994, p.6; Sara Martin, "President asked to resign," *The Ubysey* (UBC's student newspaper) January 14, vol.76, issue 25, p.1; Kim Bolan, "Student bodies say UVic president should resign post," *The Vancouver Sun* December 17, 1993, p.B7; Sandra McCulloch, "Campus groups want UVic boss to relinquish job," *Times Colonist* December 17, 1993, p.D15; "Call for resignation of UVic President over Equity Issues," *Times: Feminist* (publication of the Victoria Status of Women Action Group) January 1994, vol.18, no.6, p10; "Equity issues Spark Call for UVic President to resign," *Focus on Women*, January 1994, p.4; "UVSS says get the fuck out," *Martlet Index*; Calinda Brown, "UVic president asked to resign," *The Martlet* January 13, 1994, p.3; Clarification, "Editor's note," *The Martlet* January 20, 1994, p.7; Matt Pollard, Letter to Editor, "Campus Harassment" *Times Colonist* January 18, 1994, p.A4; Kim Bolan, "UVic governors give president their support over alleged harassment issue," *Vancouver Sun* December 20, 1993, p.B3).

20. Robie Liscomb, "Anti-Harassment Office Created, Separating Anti-Harassment and Equity Issues will Strengthen both Efforts," *The Ring*, January 28, 1994, p.2. The equity office was restructured to report directly to the President rather than the Vice-President Academic, and the new Anti-Harassment Office would also report directly to the President. This reorganization was requested by the equity office, recommended by the Equal Rights and Opportunities Committee and approved by the Board of Governors in September 1993.
21. Joan McEwen, Vancouver lawyer, was hired by the University of British Columbia to respond to complaints of pervasive racism and sexism in the Political Science Department there (*Report in Respect of the Political Science Department of the University of British Columbia Prepared for the Deans of the Faculty of Arts and Graduate Studies*, June 15, 1995). Her report, similar in its methodology to ours in speaking about a culture of systemic discrimination without naming the names of those who spoke, has received the same extravagant reaction, with the predictable language: "McCarthyism" (Editorial *The Globe*, June 23, 1995, p.A20); "Smoke without fire," (Doug Ward, "Sexism at universities 'a national phenomenon'" *The Vancouver Sun* June 26, 1995, p.A12). Doug Saunders called McEwen's report "cowardly and disgraceful" for "defaming the men" and "libelous" ('Chilly Climate' policies gain acceptance on campuses," *The Globe*, 1995, p.A16). The "capture the discourse" strategy of feminist lawyers usually calls such reports a "victory" and a "vindication" for those who spoke of racism/sexism, and this of course is something university administrations cannot permit. Thomas Berger, who co-reviewed the UVic struggle, resigned in protest from his position on the UBC Board of Governors last year when UBC accented McEwen's report (Kevin Griffm, "Berger leaving UBC Board over handling of report," *Vancouver Sun*, Nov. 8, 1995, p.A1).
22. Denise Helm, "Latest UVic appointment does little to thaw 'chill'" *Times Colonist* February 10, 1996, p.10.
23. These annual conferences started in 1994, funded in the context of the Human Rights class action suit of sex discrimination launched against the University by the CCC. Of course, this is progress as well as a site of struggle. In 1994, one of the recommendations from the conference was to "Ask the President to implement the recommendations of the Chilly Climate Committee campus-wide and to provide protection and support to women on the Chilly Climate Committee," *The Ring*, December 10, 1993, p.5.
24. Lilian Morgan, Letter to the Editor, "[Chilly Climate] Committee 'reeks of confrontational politics'" *The Ring*, January 14, 1994, p.8. See as a response a letter from Clare Porac, Chair-Elect, Faculty Women's Caucus, and Alison Preece, Chair, Faculty Women's Caucus, "The 'real life' of women faculty and students at UVic," *The Ring*, January 28, 1994, p.7.
25. "Hotbeds of sexism, racism? Well, that's polisci," *Times Colonist* July 10, 1995, p.A5. See response by Somer Brodribb, Sylvia Bardon, Theresa Newhouse,

Jennifer Spencer, "Appeasement won't warm chilly climes in polisci," *Times Colonist*, July 15, 1995, p.A5.

26. Mary Meigs, *The Medusa Head*, Vancouver: Talonbooks, 1993, p.33.

Add Water for Art

It's raining.
I'm in bed
with Frank O'Hara's
biography
(the one you gave me)
so

Larry Rivers and Jackson
Pollack and
the Museum of Modern Art
are scattered all over
the white and blue
quilt cover.

Yesterday
I shopped with
you
for black-jeans-with-exposed-
button-fly
even though
I didn't feel like it.

POETRY

And now
as the drops
spatter
on today's canvas
I realize
all over again
that
you are a tonic
to me-
just you-
just as you
are.
We're like
freaks of nature,
getting along
so well:
two mountain climbers
trusting
each other with
the divine ascension
of our daily lives.

When
I woke to
the sound of rain
I thought
of you-
being cozy and
maybe productive.

Monica Grant
Maple Ridge, B. C.

La formation professionnelle des femmes : gage pour l'avenir ou voie d'évitement?

par Danielle Desmarais, Monique Provost et Sylvie Legault

Cet article est tiré du rapport du même titre, qu'ont préparé les auteures pour le Conseil d'intervention pour l'accès des femmes au travail du Québec inc. Le CIAFT a comme mandat de travailler à l'accès des femmes au travail en développant une analyse critique des politiques sociales et en proposant des alternatives qui défendent les droits des femmes et contribuent à l'avancement et à l'amélioration de leur situation au travail.

Les femmes qui ont suivi une formation professionnelle ont-elles réussi à s'insérer professionnellement? Quel rôle la formation a-t-elle joué dans cette insertion?

Afin de répondre à ces questions, nous avons recueilli et analysé des données auprès de plus de 300 femmes qui fréquentent les organismes affiliés au Conseil d'intervention pour l'accès des femmes au travail (CIAFT) sur tout le territoire du Québec et ont amorcé une démarche de formation en 1991-1992. Trois moments apparaissent marquants dans la trajectoire en formation professionnelle: l'entrée en formation, le passage en formation et l'obtention d'un emploi (stable).

L'entrée en formation

Les clientes du CIAFT en formation professionnelle sont d'origine canadienne, âgées en moyenne de 39 ans. Plus de 60% de ces femmes vivent sans conjoint et avec un enfant ou plus. Les assistées sociales représentent presque 60% des femmes responsables de famille monoparentale. Par contre, près du tiers des femmes, surtout des prestataires de l'assurance-chômage, n'ont pas d'enfant(s) à charge. Enfin, les non prestataires appartiennent à une famille nucléaire comprenant un conjoint et deux enfants.

Les femmes qui fréquentent les organismes du CIAFT et ont entrepris une formation professionnelle en 1991-1992 sont de condition très modeste. Au moment d'entreprendre leur formation, ces femmes étaient sans emploi, la moitié d'entre elles ayant été absentes du marché du travail depuis, deux ans et plus. Globalement, les femmes déclarent des revenus annuels personnels inférieurs à 20 000 \$. Elles sont souvent prestataires soit de l'assurance-chômage (30%), soit de la sécurité du revenu (43%). Vingt-sept pour cent seulement des femmes de l'échantillon ne sont prestataires ni de l'État québécois, ni de l'État canadien. La moitié des femmes additionnent leur revenu personnel à celui d'un conjoint; ce revenu annuel du ménage reste dans trois-quarts des cas inférieur à 20 000 \$.

La moitié des femmes, surtout les prestataires de la sécurité du revenu, comptent moins de 12 ans de scolarité. L'autre moitié, surtout des prestataires de l'assurance-chômage, en compte 12 ou plus; il n'est donc pas surprenant de constater que 27% de toutes les femmes ont d'abord entrepris un rattrapage scolaire, en complétant une formation générale au secondaire. Par ailleurs, plus de 60% des femmes de l'échantillon ont entrepris une formation professionnelle (surtout au secondaire), 8% d'entre elles une formation collégiale générale ou universitaire et enfin, 10% plusieurs formations.

Le passage en formation

Deux-tiers des femmes qui ont suivi une formation générale au secondaire sont prestataires de l'aide sociale. La formation secondaire générale a duré 12 mois et moins pour les trois-cinquièmes d'entre elles; en revanche, deux-cinquièmes d'entre elles doivent y consacrer un an, voire plus. Elles étudiaient dans l'ensemble à temps plein dans la journée, les cours s'accompagnant de devoirs à la maison, soit d'une à 10 heures par semaine. Dans l'ensemble, elles estiment que cette formation est importante pour s'intégrer au marché du travail. Trente-six pour cent des femmes ont éprouvé des difficultés durant leur formation générale au secondaire, celles-ci étant principalement liées à la situation financière (50%) et aux responsabilités familiales (50%). Les femmes qui se sont engagées dans une formation professionnelle- le plus souvent au secondaire- privilégient en majorité des métiers traditionnellement féminins. Environ une femme sur cinq opte pour un métier non traditionnel.

Beaucoup de femmes expriment plus de deux ans après une grande satisfaction à l'égard de leur expérience en formation.

Les femmes qui se sont engagées dans une formation générale ou professionnelle- l'ont fait avec confiance et optimisme. Celles qui effectuaient un rattrapage scolaire souhaitaient poursuivre leurs études après ce rattrapage. Celles qui avaient entrepris une formation professionnelle souhaitaient en majorité obtenir un diplôme d'études professionnelles. En moyenne, la formation professionnelle s'avère plus courte que la formation générale. Prises globalement, les femmes étudient surtout à temps plein dans la journée.

De manière générale, les femmes qui ont entrepris une formation professionnelle sont beaucoup plus nombreuses à l'avoir complétée que les femmes qui ont entrepris une formation générale au secondaire, et ceci s'applique en particulier aux femmes inscrites dans un domaine non traditionnel. Le taux d'abandon chez les femmes en formation professionnelle est deux fois moins élevé que chez les femmes en formation générale au secondaire. Les difficultés d'ordre financier et les responsabilités familiales peuvent expliquer en partie pourquoi 27% des femmes suivant un rattrapage scolaire l'ont abandonné, malgré le soutien dont elles ont globalement bénéficié, notamment de l'organisme communautaire qu'elles fréquentaient (organisme affilié au CIAFT) ou du conjoint, des membres de la famille et des amis, le cas échéant.

En dépit des difficultés encourues et des taux d'abandon en formation générale, beaucoup de femmes expriment, plus de deux ans après, une grande satisfaction à l'égard de leur expérience en formation, tant en ce qui concerne la formation générale au secondaire que la formation professionnelle ou le stage suivi. Ce résultat de recherche apparaît étonnant à première vue. Comment expliquer l'enthousiasme des apprenantes? Nous croyons qu'une partie de cette satisfaction est due à l'organisme qui les a engagées et soutenues dans leur parcours en formation et accompagnées dans la recherche d'un emploi après formation. Ce sont les intervenantes elles-mêmes qui ont demandé à participer à la présente recherche. Ce sont les organismes, par le biais des intervenantes, qui ont choisi et contacté les femmes admissibles à la recherche.

Mais il y a plus. À la suite de leur formation, plus de deux-tiers des femmes ont occupé au moins un emploi, ce qui constitue de toute évidence pour elles une réussite. Dans l'ensemble, toutefois, leur intégration professionnelle n'est que partielle. De même, leurs conditions de vie ne se sont pas significativement améliorées. Nous y reviendrons plus tard. Mais la satisfaction qu'elles ont exprimée ainsi que plusieurs autres données de la recherche indiquent que le parcours des femmes en formation professionnelle a renforcé leur estime de soi et par conséquent, leur image de soi. La formation professionnelle a aussi contribué à diversifier leur image d'elles-mêmes et de la place qu'elles peuvent occuper dans la société.

L'obtention d'un emploi (stable)

À la suite de leur formation, quatre femmes sur cinq se sentaient aptes à occuper un emploi, les prestataires de la sécurité du revenu s'en sentant toutefois moins capables que les deux autres groupes. Au total, 74% des femmes ont cherché un emploi après leur formation professionnelle, un peu plus des deux-tiers d'entre elles occupant un emploi depuis 1991-1992. Celles qui n'ont pas trouvé d'emploi-surtout des assistées sociales-citent entre autres comme obstacles les conditions du marché de l'emploi, certains aspects de leur personne, et enfin, des éléments de leurs conditions de vie, telles les responsabilités familiales.

36% des femmes qui ont trouvé un emploi l'ont conservé et l'occupent toujours environ deux ans plus tard.

Pour un peu plus du quart des femmes le premier emploi qu'elles ont obtenu était un emploi subventionné, mais cette proportion s'élève à plus de 40% dans le cas des assistées sociales. Ce premier emploi était précaire, à temps plein et de salaire variable. Après ce premier emploi, un peu plus de 40% des femmes ont occupé un autre emploi, parfois deux ou même trois et plus. Le dernier emploi occupé est un emploi permanent à temps plein dans 34% des cas. Si on compare le premier emploi au dernier emploi occupé, on constate qu'une proportion plus grande de femmes occupent un emploi à temps partiel. Comme le premier emploi, le dernier emploi est lié dans 63% des cas à la formation. Enfin, 45% des répondantes occupaient un emploi au moment de l'enquête. Les ex-prestataires de la sécurité du revenu, par contre, ne sont que 27% à occuper un

emploi. Quelque 29% des femmes sont à la recherche d'un emploi.

Les femmes qui déclarent des prestations de l'État comme principale source de revenu sont moins nombreuses qu'au début de la formation, aussi bien parmi celle qui touchent les prestations de chômage que les prestations de la sécurité du revenu. De plus, 27% des femmes identifient l'emploi comme principale source de revenu actuel. La moitié des ex-prestataires de l'assurance-chômage ont des revenus d'emploi. Par contre, les ex-prestataires de la sécurité du revenu le sont toujours pour la majorité. Enfin, si le quart des non prestataires touchent des revenus d'emploi, près de la moitié n'ont pas de revenus autonomes.

En schématisant le parcours des femmes qui ont occupé un emploi depuis leur formation, on peut mettre en lumière les faits suivants: 36% des femmes qui ont trouvé un emploi l'ont conservé et l'occupent toujours environ deux ans plus tard. Pour ces femmes, et seulement pour elles, on peut parler de l'obtention d'un emploi stable. Pour ces dernières, ainsi que pour les 27% de femmes qui ont eu un emploi, en ont eu un ou plusieurs autres et sont toujours employées, on peut parler d'intégration au marché de l'emploi. Au total, il s'agit d'environ 29% de toutes les femmes qui ont participé à la recherche.

Treize pour cent des autres femmes qui ont trouvé un emploi, en ont eu un ou plusieurs autres et ne sont pas employées au moment de l'enquête semblent partiellement insérées puisqu'elles ont obtenu plusieurs emplois depuis deux ans, bien qu'elles n'aient pas eu d'emploi au moment de l'enquête. Enfin, pour 24% des autres femmes qui ont trouvé au moins un emploi, on ne peut parler d'insertion, car elles ont perdu ce premier emploi et n'en ont pas eu d'autre(s) pendant environ deux ans. De plus, elles n'étaient pas employées au moment de l'enquête.

La formation est-elle véritablement qualifiante?

La recherche a permis d'alimenter et de nuancer certaines des composantes du concept de formation qualifiante. Les données précédentes mettent d'abord en lumière que l'insertion professionnelle est un processus et que de ce fait, elle prend plusieurs formes; elle se construit dans le temps, et enfin, elle n'est jamais définitive. On voit comment elle reste extrêmement fragile pour toutes les femmes qui n'ont occupé qu'un emploi sur une période approximative de deux ans. Dans le même sens, il faut souligner que les emplois obtenus par les femmes restent précaires dans la plupart des cas.

Si une proportion de 27% de femmes déclarent des revenus personnels autonomes, nous ne pouvons, compte tenu des données actuelles, affirmer que cette insertion a transformé leurs conditions de vie. De manière très paradoxale, nous avons ainsi découvert que le statut de l'emploi occupé depuis la fin de la formation n'est pas associé à un meilleur salaire. Au contraire, si l'on constitue deux groupes de salaire: 8,50 \$ et moins d'un côté, et plus de 8,50 \$ de l'autre, on note que ce sont dans les emplois non permanents que l'on trouve les salaires les plus élevés. Nous sommes alors amenées à nous interroger: un salaire plus élevé mais à un emploi non permanent constitue-t-il une amélioration des conditions de vie des travailleuses? Cette situation ne représente-t-elle pas, au contraire,

une contrainte supplémentaire pour elles, car elles se heurtent maintenant à une nouvelle stratégie de gestion des employeurs et employeuses, en vertu de laquelle ces derniers augmentent leur contrôle sur les coûts de production et sur la main-d'oeuvre?

Tel qu'attendu, le contenu de la formation influe directement sur l'insertion professionnelle. Le programme de formation en tant que tel est, en effet, statistiquement lié au fait d'avoir occupé un emploi depuis la fin de la formation. Nous avons constitué trois groupes selon le programme de formation, à savoir: la formation générale au secondaire, la formation professionnelle, qu'elle soit de niveau secondaire ou collégial, et une double formation générale au secondaire suivie d'une formation professionnelle. Près des trois-quarts des femmes qui ont reçu une formation professionnelle ont occupé un emploi depuis la fin de la formation. Suivent les femmes qui ont opté pour une double formation.

Par contre, chez les femmes qui ont suivi une formation générale au secondaire, on observe un phénomène inverse: elles sont plus nombreuses à ne pas avoir occupé d'emploi depuis la fin de la formation. Nous avons associé le type de formation avec le statut de l'emploi obtenu. Parmi les 38% de femmes qui ont trouvé un emploi permanent, trois femmes sur quatre ont suivi une formation professionnelle. Par contre, le croisement du salaire de cet emploi avec le type de formation ne fournit pas de différences significatives. Enfin, on note que les femmes qui ont obtenu un emploi subventionné ont en majorité suivi une formation professionnelle.

Un salaire plus élevé mais à un emploi non permanent constitue-t-il une amélioration des conditions de vie des travailleuses?

Non seulement une formation qualifiante doit-elle se préoccuper du type de programme, mais elle doit aussi tenir compte du domaine de formation choisi. La formation dans un domaine non traditionnel constitue un atout supplémentaire d'insertion professionnelle, et ce, à titre divers. Pourtant, ceci ne constitue pas la panacée, car il s'agit surtout d'une formation de niveau secondaire, qui n'est certes pas aussi qualifiante qu'une formation collégiale. Il importera à l'avenir de comparer attentivement les processus d'insertion professionnelle des femmes qui ont terminé une formation secondaire avec celles qui ont reçu une formation collégiale. Rappelons que le diplôme d'études secondaires constitue aujourd'hui une exigence minimale d'insertion professionnelle. Dans les années à venir, la formation continue s'imposera vraisemblablement de plus en plus comme garantie d'insertion professionnelle stable. Dans un tel contexte, les femmes qui s'en tiendront à un titre d'études secondaires seront de plus en plus perdantes.

De plus, les femmes qui ont choisi un domaine non traditionnel vivent aussi de fortes contraintes à l'insertion. Par contre, ces femmes ont bénéficié d'un soutien tout particulier de la part des organismes communautaires voués à l'insertion professionnelle. Les effets de cet encadrement sont multiples. À titre d'exemple, les femmes qui ont choisi un domaine non traditionnel de formation semblent avoir été plus nombreuses à effectuer des démarches actives d'emploi, témoignant par là de l'efficacité de l'encadrement.

Nous avons ouvert une piste de réflexion en croisant le devenir de la formation professionnelle selon qu'elle conduisait à des métiers traditionnels pour les femmes ou au contraire à des métiers non traditionnels. Or, il s'avère clairement que les métiers non traditionnels sont investis par les jeunes femmes de deux groupes d'âge: les 15-24 ans et les 25-34 ans. À partir du groupe d'âge 35-44 ans, les proportions s'inversent et l'on trouve peu de ces femmes plus âgées dans les métiers non traditionnels. Plusieurs questions de recherche se posent à partir de ces résultats. La clientèle des organismes du CIAFT étant constituée de beaucoup de femmes de 40 ans et plus, comment est-il possible d'intéresser ces femmes à des métiers non traditionnels? S'ajoute de plus à ce défi culturel et idéologique celui d'intéresser des femmes absentes du marché du travail depuis plus longtemps que des jeunes femmes. Pour les femmes de 40 ans et plus, le transfert d'expérience, de compétence est certes plus difficile que pour des jeunes femmes. Enfin, il conviendrait dans une recherche ultérieure de différencier les métiers non traditionnels entre eux. Parmi les métiers non traditionnels, n'y a-t-il pas des métiers plus prometteurs que d'autres par rapport à l'insertion professionnelle? N'y a-t-il pas parmi les métiers non traditionnels des métiers plus rémunérateurs que d'autres? Ne faut-il pas de plus tenir compte des intérêts spécifiques des femmes en ce domaine et cibler certains métiers, en encourageant alors les femmes à s'engager dans une formation y conduisant?

Une formation qualifiante comporte de plus la reconnaissance du titre obtenu sur le marché de l'emploi. Nos données nous ont permis d'analyser comment le titre obtenu pouvait influencer le cheminement professionnel. Pour toutes les femmes inscrites en formation professionnelle, nous avons voulu savoir si le titre convoité, que ce soit un diplôme ou une attestation, de niveau secondaire ou collégial, avait un lien avec le fait d'avoir occupé un emploi depuis la fin de la formation. Eh bien, non! De même, le statut de l'emploi occupé depuis la fin de la formation n'est pas lié statistiquement au titre obtenu. Que l'on obtienne un emploi permanent ou autre n'est pas lié au titre obtenu. Le salaire horaire de l'emploi n'est pas non plus lié au titre obtenu. Enfin, dans la majorité des cas, le titre convoité et obtenu n'est pas significativement lié au fait d'être employée au moment même de l'enquête. En bref, plusieurs caractéristiques du cheminement professionnel après la formation ne sont pas influencées par le titre obtenu, ou du moins pas par lui seul.

Enfin, nos données nous permettent de confirmer une intuition de départ des intervenantes du CIAFT. La trajectoire des femmes en formation professionnelle est marquée par leur source de revenu au moment d'entreprendre la formation et plus globalement, par leurs conditions de vie. Les conditions de vie interagissent constamment avec le processus d'apprentissage (entre autres), défavorisant nettement les femmes prestataires de la sécurité du revenu. Rappelons que les assistées sociales sont moins scolarisées que les non prestataires et que les prestataires de l'assurance-chômage. Elles ont donc un retard plus important à rattraper. Elles sont absentes du marché du travail depuis plus longtemps que les femmes des autres groupes et 58% d'entre elles vivent seules avec un ou plusieurs enfants. Elles totalisent 65% de toutes les répondantes qui vivent seules avec enfant(s). Toutes ces conditions constituent des freins indéniables au processus d'apprentissage: niveau inférieur de scolarité, conditions objectives d'existence et éloignement du marché du travail pour celles qui sont inscrites dans un programme de formation professionnelle.

Pour mieux aider ces femmes, il est impératif de connaître à fond toutes les difficultés auxquelles elles se heurtent et de mieux comprendre la dynamique de ces difficultés.

Par ailleurs, les prestataires de l'assurance-chômage vivent une situation inverse. Globalement, leurs conditions de vie ne constituent pas autant de freins que celles des assistées sociales. Elles sont plus jeunes, plus souvent célibataires, plus scolarisées, absentes du marché du travail depuis moins longtemps et semblent posséder globalement plus de ressources pour faciliter une nouvelle entrée sur le marché du travail, ce qu'elles réussissent d'ailleurs mieux que les autres groupes.

La formation professionnelle n'est donc pas véritablement une voie royale d'insertion professionnelle pour toutes les femmes dans la conjoncture actuelle. Pour les femmes dont il a été question ici, la formation a certes joué un rôle de qualification, sans que l'on puisse en préciser tous les aspects, car il manque des données plus objectives sur le rapport de ces femmes au marché de l'emploi d'une part, et des données sur les types de programmes dans lesquels la formation s'est inscrite d'autre part. De plus, on ne peut déduire que la formation est responsable à elle seule de l'insertion professionnelle de ces femmes.

Un grand nombre d'éléments interviennent en effet dans la question de l'insertion professionnelle. Ils sont à la fois d'ordre macro-structurel (la conjoncture économique et les transformations de l'organisation), d'ordre méso-structurel (les institutions d'enseignement, les ressources communautaires, etc.) et enfin, d'ordre micro-structurel (tels sont les choix de vie des femmes, leur personnalité, etc.).

A titre d'exemple, il apparaît clairement à partir des données que la formation a permis aux femmes de développer une confiance en elles qui s'avère utile, voire indispensable, dans la recherche d'un emploi, en particulier dans le contexte actuel de rareté des emplois. Le soutien offert par les organismes membres du CIAFT joue aussi un rôle dans l'insertion professionnelle de ces femmes, mais peut-on en mesurer l'importance? Si donc, la confiance en soi et le soutien d'un organisme communautaire constituent des éléments dynamiques de l'insertion professionnelle, beaucoup d'autres éléments-aux trois niveaux-doivent être pris en compte.

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Professional Training for Women: Security for the future or sidetrack for the present?

by Danielle Desmarais, Monique Provost and Sylvie Legault

The Quebec Council for Women's Access to Work (CIAFT) carried out a study of women who had taken some training in the years 1991-92. 30% of these women were UI recipients and 43% recipients of general welfare. Two-thirds of the women took a general training, or refresher, courses at the secondary level, 60% took professional training at the college or university level and 10% took several training courses.

Even more than two years after the completion of their training, many women expressed a great deal of satisfaction with their experience. More than two-thirds had held at least one job in this time though for many their integration into the workforce has been only partial and their quality of life has not significantly improved. But at the very least the training reinforced their self-esteem and self-image and broadened their vision of what role they might play in society.

Except in non-permanent positions, employment obtained at the end of training did not result in a higher income for women, and only one in five women opted for training in non-traditional work.

Our research allowed us to confirm that the trajectory of women's training is impacted by their source of revenue and their personal conditions. Professional training is not truly a guaranteed route into the workforce, though it is clear that such training helps to give women an indispensable confidence in themselves and their skills.

both poems
by
carol rose
Winnipeg, Manitoba

something I've always wanted

to write
to flow

onto a page
unencumbered

naked
red

no sanitary
napkins

tampons
shield

just blood
to write

my life
again

a woman
reborn

POETRY

the floorplan

so there's this room with a blue light
over my head a blue light that I
always check to see if it's still there &
if I am in this room that I can never
find in the actual floorplan of my
grandfather's house his & not hers
though she's there in the doorway
when I wake to the sounds of my four
year old screams & hers as I kick
opa's chest at the foot of my bed
what is he doing there anyway what
are his hands doing on my belly my
belly she always says he's stroking
you awake rubbing your belly you
naughty child kicking at opa his heart
so frail he's sick you know & all he
wants is to wake you lovingly stroke
your belly & you just keep on kicking
& screaming you naughty child opa
says nothing in the blue light

Gender and Math: Putting Differences in Perspective

by Meredith Kimball

The construction of gender differences in mathematics achievement is neither simple nor straightforward. For example, the critical question of how large, or small, is this observed difference can be answered in several ways though typically it has been answered using statistical significance. That is, if the probability of a difference of a certain size is low, the researcher makes the judgment that the difference, if found, is large, or at least large enough to be noteworthy. Because statistical significance depends on sample size, two further specific problems arise. If very large samples are used, very small and meaningless differences will be significant; if small samples are used, even medium-sized and perhaps meaningful differences will not be statistically significant.

There remains in Eurocentric cultures a persistent belief that mathematics belongs to the realm of the masculine.

In order to overcome these problems, feminist psychologists have been instrumental in developing and applying a technique called meta-analysis. Ignoring the statistical significance of the findings, the first step in a meta-analysis is to calculate an effect size² for each measurement of gender difference. The smallest possible effect size is zero, indicating that the two groups are identical on the particular measurement used. By convention, effect sizes of .20 are considered small, .50 medium, and .80 large (Cohen). Although there is no absolute upper limit to an effect size, in the measurement of human group differences effect sizes of 2.0 to 3.0 are about the largest ones found.

Effect sizes can be expressed in more common sense ways. For example, one national U.S. study of mathematics achievement found an effect size favouring males of .23 (small). This means that 56% of the males and 44% of the females were above the median (mid-point) score for the combined male and female samples. In other words, if one female's score were drawn randomly and compared to one randomly drawn male score, the male's score would be higher 56% of the time. Another study of mathematics achievement found an effect size favouring males of .48 (medium). In this case 62% of males and 38% of females scored above the combined mid point and given two randomly drawn scores, the male's score would be higher 63% of the time (McGraw & Wong).

In the empirical studies of mathematics achievement, two types of measurement have been used: standardized tests and classroom grades. By far the greatest bulk of work has been and continues to be concerned with performance on standardized tests. Janet Hyde and her colleagues (1990a) provide the most thorough review of these studies in a meta-analysis of gender differences. Their examination of over 250 effect sizes yielded a small average effect size of .20 that favoured males. The size of the difference varied

considerably depending on the context of the study. For example, in samples of precocious adolescents in special accelerated math programs the difference favouring males was larger (.41).

Les deux sexes et les mathématiques.. remettre les différences en perspective

par Meredith Kimball

La théorie selon laquelle les femmes sont moins douées que les hommes en maths a servi à expliquer leur faible participation dans le secteur des sciences physiques et de l'ingénierie. Pourtant, des preuves empiriques, accumulées à la suite d'une vingtaine d'années d'excellentes recherches féministes, ont montré que les filles sont aussi bonnes, voire meilleures, en maths que les garçons et que les différences existent plus entre les cultures et les classes sociales qu'entre les sexes. Toutefois, ces recherches n'ont guère réussi à remettre en question la supériorité des hommes en maths.

Dans la documentation, on retrouve constamment le même parti pris, à savoir que les aptitudes et les compétences des hommes en maths sont supérieures à celles des femmes. Ainsi, on accorde une importance disproportionnée aux tests standardisés, car les garçons ont tendance à y obtenir de bonnes notes, alors que les filles ont de meilleures notes en classe. De toute évidence, démontrer une similitude empirique entre les hommes et les femmes ne suffit pas. Nous devons aussi nous efforcer de modifier la masculinisation symbolique des mathématiques et de mettre en application ces changements pendant les cours. L'élaboration de programmes d'études et de systèmes d'évaluation tenant compte des deux sexes marquerait un pas dans la bonne direction.

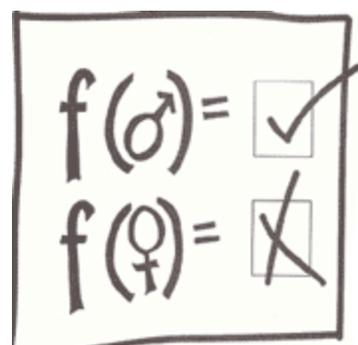
On the other hand if representative samples are examined, then a very small difference favouring females is found (-.05). Studies published in 1974 or later show a smaller average effect size (.14) than studies published before 1974 (.31). In tests of computation, differences favouring females appear up to the age of 15 (about .20) with no differences appearing in older samples. In tests of mathematical concepts there is no systematic male or female advantage at any age. In tests of problem solving there is no difference until the age of 15 after which males have an advantage (about .30). The largest gender differences are found in white samples (.13 to .41 depending on the tests used) with smaller or no gender differences among Blacks, Hispanics, and Asians.

If one shifts the definition of mathematics achievement from scores on standardized tests to grades in mathematics classrooms, then females rather than males appear to have a small advantage. The pattern of girls' higher grades and boys' higher standardized scores has been found for the U.S., Canada (Kimball), and Europe (Burton). This is consistent with the finding that girls tend to get higher grades than boys in all academic areas (March), although girls' advantage in high school mathematics classes is less than in other classes (Bridgeman & Wendler). Furthermore, this female advantage in grades is found in-samples of precocious youth, where the largest male advantage is found on standardized tests (Benbow & Arjmand). At the university level, among students taking the same mathematics courses, females' grades are under predicted by their college-entrance standardized math scores and males' grades are overpredicted (Bridgeman & Wendler). Clearly, girls achieve as much or more in their mathematics classrooms than do their male peers, who achieve more on standardized tests.

In contrast to small gender differences, differences among ethnic groups, countries or schools are much larger.

In contrast to small gender differences in mathematics achievement, differences among ethnic groups, countries or schools-which are often related to privilege-are much larger. Sandra Marshall found small gender differences among Grade 6 students in California on a state-wide test with girls performing better on computation problems and boys on problem solving. These gender differences were consistent across social class and ethnic groups; however, the gender differences were dwarfed by social class and ethnic differences. In general, students from privileged backgrounds perform better than those from marginalized backgrounds. Students from higher social class backgrounds performed better, and Asian students scored higher than whites who scored higher than Hispanics. Gender differences in high achieving samples also vary by ethnicity. In one talent search in the U.S., 27% of the white and 47% of the Asian winners were female (Willis).

Cross-cultural comparisons of mathematics achievement consistently show small or nonexistent gender differences within cultures and large differences across cultures. Harold Stevenson and his colleagues studied elementary school children from the United States, Japan and China. Although within each country girls and boys performed equally well, there were striking differences among the countries with Japanese children receiving the highest scores and children in the U.S. the lowest.



Within countries, it is common to find larger differences among schools than between girls and boys within any particular school. Looking at differences across four high schools in Shanghai, Jinni Xu and Edwin Farrell found larger school than gender differences. In Australia, the percentage of students from different mainland states in year 8 who went on to complete year 12 math ranged between 16% and 55% for females and 21% and 50% for males (Willis). Similarly, one U.S. study found that calculus course completion varied across schools from 7% to 42% for females and 5% to 41 % for males (Dick & Rallis). Differences among schools often reflect different curricula. Higher SES schools offer more advanced mathematics courses whereas schools in marginalized neighbourhoods tend to offer more remedial courses.



In reality, gender differences often are not found. When they are found, typically they are small, and, if anything, have been getting smaller over time (Hyde et al. 1990a, Linn & Hyde). School, ethnic, class and cultural differences in mathematics achievement are consistently much larger than gender differences.³ So why the fuss about gender?

I want to examine the persistent bias that men's mathematics skills and proficiencies are more valuable than those of women

Gender and the Symbolization of Mathematics

Despite the fact that girls and boys have similar achievement patterns on many achievement tests and in mathematics classrooms, there remains in Eurocentric cultures a persistent belief that mathematics belongs to the realm of the masculine. I am speaking here of what Evelyn Fox Keller calls "the symbolic work of gender" (p.17) and Sandra Harding describes as the symbolic sex-gender system. In this analysis, gender is an analytical tool that can be applied to all culturally constructed human endeavours including mathematics. Although in certain contexts a cultural analysis may overlap with an analysis of individual gender, the two systems are logically, and to a large extent empirically, independent. Thus it is possible for mathematics to be gendered symbolically even though women and men do equally well at mathematics.

On the most obvious or conscious level is the stereotype of mathematics as a male domain. In a meta-analysis of gender differences in mathematics attitudes, Janet Hyde and her colleagues found the largest gender difference (effect size .90) for math as a male domain with girls rejecting the stereotype of mathematics as masculine much more strongly than boys (Hyde et al. 1990b). Furthermore, this gender difference was more than twice as large as the largest gender differences in mathematics achievement (effect size .40), which are found only with highly select samples. In an area of investigation where gender differences are so small, this difference in stereotyping stands out. What are the girls trying to say in their almost total rejection of the stereotype of math as a male domain?

I would suggest they are expressing a strong objection to their possible exclusion from a culturally masculine endeavour. On the other hand, by not rejecting this stereotype as I strongly as girls, boys may be expressing a reluctance to give up mathematics as a male territory. Given their male peers' significantly greater willingness to endorse the stereotype of math as a male domain, girls will be exposed to a number of subtle or not-so-subtle comments over the years, the cumulative effect of which will be to reinforce their sense of not belonging. In math intervention programs, drawing girls' attention to the sexist nature of math has been shown to increase their anxiety (Fennema 1993).

At a more subtle level, I want to examine the persistent bias in the achievement literature that men's mathematics skills and proficiencies are more valuable than those of women. For example, the disproportionate emphasis on standardized tests exists partly because these are the measures of achievement that reinforce the view that men are better at mathematics. Furthermore, the fascination of researchers and the media with studies of precocious samples, where the gender differences favouring males are the largest, reflects both the masculine and the elitist symbolization of mathematics.

Another assumption of the value of men's mathematics skills and proficiencies over those of women is the uncritical association of males with "higher level" problem solving skills and females with "lower level" computational skills. This generalization and the related assumption that when boys do math they are autonomous learners whereas girls are rote learners remain common beliefs even though empirical data raise a number of questions.

For example, both sexes find computation items easier than word problems and the differences across kinds of items are larger than gender differences (Marshall). Girls do better than boys on some kinds of word problems including data sufficiency items and logical puzzles (Becker). On multiple choice tests girls may have poorer test-taking strategies rather than poorer problem solving skills. In particular, girls tend more than boys to omit items, especially difficult ones, whereas boys are more likely to guess (Becker).

If even one of the possibilities can be eliminated as incorrect on a multiple choice format, guessing is a better strategy than leaving items blank even on a test that includes a correction for guessing. That rapid intelligent guessing is a better strategy than applying and solving the correct formulas is demonstrated by the success of special courses in the U.S. that train students to increase their overall SAT (college admission test) performance by as much as 150 points (Linn & Hyde).

To illustrate the culturally constructed nature of these assumptions, I propose a thought experiment: How could a reversed pattern of performance be interpreted to the advantage of males? Imagine that males do better as young students on computations but there is no difference among older students, and that females do better on tests of problem solving after they become teenagers. Imagine that boys

*Equality
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system that
is
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both difficult
to achieve
and
insufficient to
ensure
equity.*

get better classroom grades although they do more poorly on standardized tests, and that the differences favouring girls are greatest in highly precocious samples.

It is possible that educators and researchers would worry why males lose their early advantage in computation and explore what happens in classrooms that might relate to this loss. Accuracy in computation would be seen as a "concern with, attention to, and appreciation of numerical detail or competence in handling numerical systems and their operators" (Damarin 1993, p.8), whereas a relative advantage on problem solving would be seen as fooling around or playing with math instead of really doing it. Much would be made of boys' better grades as more realistic measures of mathematics achievement and girls would be labeled underachievers with their pattern of higher scores on standardized tests and lower classroom performance. Precocious samples would be seen as highly unrepresentative and much more would be made of the importance of studying mathematics achievement in representative samples in order to fill the growing need for mathematically competent people in a wide range of technical and scientific professions.

Gender and Mathematics: Where to go From Here?

Given the discrepancy between the nonexistent or very small and very limited gender differences in mathematics achievement and the belief that mathematics is a male domain, what will bring about effective social change? Clearly a demonstration of empirical similarity is not enough. One must also work to change the symbolic masculinization of mathematics and reflect this change in the classroom. Effective social change requires both equality and equity of mathematics education. Walter Secada describes equality as a quantitative concept and equity as a qualitative one. Equality is determined by the absence of a difference among demographic groups in opportunities to learn, access to educational resources, or educational outcomes.

Clearly, an educational context that supports inequality is inequitable. However, equity includes and goes beyond measurable inequalities. Equality within a system that is symbolically masculine is both difficult to achieve and insufficient to ensure equity. Equity involves fairness and requires a focus not only on the distribution of existing resources, but also on the inclusiveness of what is being taught. Is what is being distributed worth having? (Secada). Are measures of what is being learned culture-fair?

A number of innovative courses have been designed to make the content of mathematics courses gender inclusive. Sometimes this involves the adaptation of traditional feminine activities to the classroom such as the use of embroidery to teach border symmetry (Verhage). In other cases this is done by including examples familiar and interesting to a wide range of students. Thus, in a calculus course, problems of the rate of temperature change in a dead body, or measuring the area of deforestation from an aerial map (Barnes) can be used instead of the typical abstract problems that are of very little interest to the majority of students, both male and female. Even issues of equality could be made directly relevant to learning by bringing in sets of



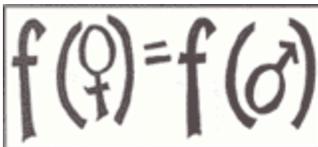
data that examine gender, race or class differences on various achievement measures and using them to illustrate statistical and mathematical concepts, including a critique of how they may be distorted.

For example, in a mathematics class for mature women in Australia, Vicky Webber focused a series of classes around an article attacking single mothers' welfare payments as a burden to the Australian taxpayer. Fuelled by anger, the women developed a sophisticated mathematical analysis of the misuse of numerical data in the article.

If the goal is a truly equitable mathematics education, it must be equitable not only for white middle-class females, but for all students.

It is critical to consider how mathematics achievement is assessed. That girls do better in classroom assessment and boys on standardized tests raises important questions (Burton, Kimball). In the United States the exclusive reliance on standardized test results such as the SAT in determining college admissions and scholarships clearly discriminates against females. As a result some colleges are beginning to use both SAT results and high school grades, a procedure which reduces the over prediction of male and the under prediction of female performance in university. The issue of balancing assessment between classroom performance and standardized exams has been raised as well in Europe (Burton) and Australia (Willis) where the inclusion of course work as a component of the national or provincial assessment for high school students has had the result of raising all students' scores, especially those of girls.

Interestingly, there has been significant political opposition to the inclusion of course work based on charges of lowered standards and cheating. Assumptions underlying this position include a symbolization of standardized tests as tough, detached, hard, objective, i.e., masculine and elite; and classroom grades as soft, easy, subjective, deceptive, i.e., feminine and mediocre. Contrast these arguments with the existence of the previously mentioned tutoring programs that coach privileged, primarily white U.S. students on how to raise their SAT scores.


$$f(\text{♀}) = f(\text{♂})$$

This is not seen as cheating, although it gives an unfair advantage to a small group of students. In establishing more equitable methods of assessment based on different patterns of achievement by females and males, a benefit may also accrue to other marginalized students who are disadvantaged by traditional assessment procedures. What is important is that assessment measures fairly reflect the mathematical knowledge of all students. If the goal is a truly equitable mathematics education, it must be equitable not only for white middle-class females, but for all students. The establishment of gender-inclusive curricula and gender-fair assessment is one place to begin and such changes may benefit many male students as well. Conversely, teaching styles, content and assessment patterns that work for more than white, privileged male students will of necessity benefit female learners. Both of these attempts are worthy of feminist attention.

*Meredith Kimball is a professor of psychology, and women's studies at Simon Fraser University in B.C. She has conducted research for several years on the math achievement of women. A longer version of this paper will appear as a chapter in a forthcoming book by the author, *Feminist Visions of Gender Similarities and Differences*, to be published by Haworth Press. Comments and questions can be sent to Dr. Kimball at the Department of Psychology, Simon Fraser University, Burnaby, B. C. V5A 1S6, Canada.*

1. Statistical significance is determined by a formula that includes the number of women and men in the study, the average score for each group, and the range of scores within each group. The conventional level for declaring a result significant is $p = .05$. What this means is that there are five chances out of 100 that the researcher would find a difference this large or larger if women and men really are the same, and ninety-five chances out of 100 that she would not. Basically, the researcher takes a gamble based on probability and declares a difference as real if the probability that she is wrong is small (5% or less).
2. Technically, an effect size is determined by dividing the difference between the two means, by the combined standard deviation for the two groups. This means that an effect size is dependent both on how large the difference between the means is and how much variability there is within each group. For example, an effect size of .5 reflects that the means differ by half of the combined standard deviation.
3. It is not always easy to compare the size of various differences. The ideal way would be to have effect sizes for gender and other differences so the size of the difference could be directly compared. Unfortunately, the data necessary to calculate effect sizes are not always presented. However, some comparison is usually possible. For example Harold Stevenson, Shin-Ying Lee, and James Stigler reported that sex differences in China, Japan and the U.S. in three grades were nonsignificant, but data are not given separately for each gender making it impossible to calculate effect sizes for gender. The effect sizes for differences between countries range from a low of .05 to a high of 1.29. The largest country differences at each grade level are .88 (Kindergarten), .76 (Grade 1), and 1.29 (Grade 5). Although effect sizes for gender cannot be calculated, given that they are statistically nonsignificant and that the number of subjects are large (over 200 students in each country at each grade level), the effect sizes would be smaller than all but one of the nine comparisons between countries. Jinni Xu and Edwin Farrell present some of the most complete data comparing mathematics achievement across schools in China. The smallest effect sizes for gender are .004 and .046. The largest effect sizes for gender are .34 and .43. The smallest effect size differences between schools are .05 and .49. The largest effect sizes are 2.16 and 3.03. Two other studies make size of difference comparisons using statistics other than effect sizes. In a comparison of mathematics achievement across eight countries, Corrina Ethington used a median polish analysis and found gender effects in all cases to be smaller than country effects. For example for the whole test the gender effect was .16. The smallest country effect was 1.41 (France) and the largest country effect was 13.07 (Japan). Sandra Marshall compared students'

mathematics achievement in California ethnic groups (Hispanic, Oriental, and Caucasian), social class (unskilled, semi-skilled, semi-professional, and professional), kind of problem (computation and story problems), and gender. Comparing the probability of a correct response across groups, she found that average gender differences ranged from zero to 5%. Social class differences ranged from 6% to 27%. Ethnic differences ranged from 8% to 30%.

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CLOW'S 3rd annual

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Nomadic Philosopher: A Conversation with Rosi Braidotti

by Kathleen O'Grady

*(Utrecht, The Netherlands, August 1995) Born in Italy, raised in Australia, educated in Paris and currently living and teaching in the Netherlands, Rosi Braidotti has created from her nomadic existence a politically motivated philosophy that provides a new framework for reinventing the female subject in our post- metaphysical world. Labeled a postmodern feminist, Braidotti aims to develop a theory that can support a heterogeneous model of subjectivity for the contemporary woman. She writes her text in polyglot fashion, sometimes first in English, sometimes in French or Italian, and then re-written for translation into a variety of languages. She facetiously names her dialects Italo-Australian, Franglais, New Yorkese, Parisian patois or Dutch-lish. Currently she is the chair of the Women's Program in the Humanities at the University of Utrecht. Her books include the highly praised *Patterns of Dissonance* (1991), *Women, the Environment and Sustainable Development* (1994), and *Nomadic Subjects* (1995).*

In your essay, "Feminist Critiques of Science" [from the jointly authored *Women, The Environment and Sustainable Development*] you conduct a feminist analysis of science and scientific discourse. What ethical and epistemological questions does a feminist analysis of science raise?

Feminists have always shared a critical edge of concern for science, in so far as the inferiority of women has been extensively theorised and has been the object of intensive scientific discourses (in the West at least, certainly since the 16th and 17th century, and massively in modernity after that). The science question is in-built into feminism, as Sandra Harding has pointed out, so that by addressing the question of female nature, by addressing the question of human nature, by deconstructing both, of course we lay open the question of, not only the power of knowledge-who decides what, in which situational contexts or in which discursive contexts-but also, epistemological questions that have to do with the texture almost, of the scientific disciplines: what to do with objectivity; what to do with certain notions of distance or neutrality; what to do with an increasing quantification of what we call scientific knowledge; what to do with the regular and systematic recurrence of exclusion of always the same others; and this kind of persistence of the process of othering? It is always the women, it is always the non-whites or the blacks, it is always the children, it is always the physically disabled, it is always the physical environment.

Conversation avec Rosi Braidotti, une philosophe nomade

par Kathleen O'Grady

Rosi Braidotti est une philosophe post-moderne qui habite et enseigne aux " Pays-Bas. Au cours d'une entrevue, elle a livré ses idées sur les sciences, le féminisme, les philosophies post-modernes, la théorie des sexes et la situation des programmes d'études de la femme en Europe et en Amérique du Nord.

La question scientifique est indissociable du féminisme dans la mesure où l'infériorité des femmes a fait l'objet de nombreuses théories et d'analyses scientifiques en profondeur, On exclut régulièrement et systématiquement toujours les mêmes, à savoir les femmes, les personnes non blanches, les enfants, les personnes ayant un handicap physique, le milieu physique. Le besoin de procéder à ce genre d'exclusions devrait faire en soi l'objet d'une enquête scientifique.

J'ai tendance à donner au féminisme une valeur explicative plus importante qu'à aucune autre philosophie critique. La question de la femme est inhérente à la crise moderne, bien que ce ne soit pas la seule. Mais la position de la femme et la structure de la pensée actuelle donnent aux féministes un avantage pour évaluer la façon de faire face à la crise et de trouver un moyen de la résoudre, L'apparition de subjectivités périphériques constitue un moment fantastique et très positif.

Aux Pays-Bas, ce sont dans les années soixante-dix que l'État a réglementé la création de programmes d'études de la femme, des gays et des lesbiennes, des ethnies et de l'environnement. Les Pays-Bas et les pays scandinaves sont les pays d'Europe qui dépensent le plus dans leurs programmes d'études de la femme. Aux États-Unis, rien ne me laisse à penser que les cours sur la condition féminine jouent un rôle clé pour changer de manière fondamentale les programmes d'études, J'espère qu'il y a un nouvel élan moteur dans le réseau européen qui entraînera des changements dans ce que les universités offrent aux femmes et aux hommes,

There is a recurrence, a repetition of certain themes of exclusion. The need for such exclusions itself is, for us, an object of scientific inquiry, and yet, what we know of science is built upon the omission of any reference to either the necessity of exclusion, or to the excluded groups. Science as a set of paradoxical intersections. But they are always building upon each other; they are two questions that simply cannot do without each other.

In your most renowned text, *Patterns of Dissonance* (1991), you are highly influenced by both Foucault and Deleuze. How is their work useful for feminist thought especially?

I think that no one major philosopher has the answer. They have tools of analysis that we can use and they share a concern for the deconstruction of the discipline.

You may know that the next book I wrote is called *Nomadic Subjects*, where I develop much more my Deleuzian allegiance. And that seems to be, at the moment, the thinker that I am working the most with. But I think that my general position is still the one that I describe in *Patterns of Dissonance*, and that is that one has to be very pragmatic and relatively opportunistic about the [writings of] the philosophers. I have a great deal of problems marrying, so to speak, into anyone philosophy, and the metaphor of divorce, of dissonance, of splitting, comes up strongly in the book. I do think there is an interesting intersection, or, if you will, a coming together of interests between feminism on the one hand and, on the other, the margin of critical thinkers who are attempting to redefine philosophy, radically, critically, in a 21st century perspective, making it relevant to today's culture, and I would definitely put all the French school into that category. There is an interesting convergence between them-their reconstruction, deconstruction of philosophy-and some of the things that feminists aspire to, but I do not think that the connection is given. I think it has to be constructed. It has to be built up step by step. At best, we can "use"

certain philosophical ideas for feminist purposes.

I do not think that Foucault and feminism or Deleuze and feminism is the answer. And this is very important because now Deleuze is becoming extremely fashionable. I just spent a year in the States, so I can see the coming of the Deleuzian wave... It is inevitable, but you have to be very ironical about it, be a bit I distant from it. I think that no one major philosopher has the answer. They have tools of analysis that we can use and they share a concern for the deconstruction of the discipline. I think that is absolutely crucial. To be willing and interested in opening up a discipline, saying this is what it is made of, this is what it excludes or silences, that is what it can do for us. As Deleuze says, the only future of a discipline like philosophy is its capacity for self-criticism, and consequently, for reinventing itself creatively.

They are certainly very radical in their epistemologies and that is useful. But it is not given; everything has to be constructed, for different reasons. Foucault is androcentric and I think Deleuze is fundamentally a romantic when it comes to sexual difference, a high-tech romantic. I am sure that this will have disastrous consequences when he is applied in a cyber-punk mode: new internet cowboys who are riding the wave of the next technological revolution. Why bring gender out of the picture? in the name of "poli-sexuality" and multiplicities. That is going to be a very big problem. ... Beware of any complete and unconditional alliance with any philosophy.

You comment that "feminism is THE discourse of modernity." Is this observation generated in the understanding that the so-called "death of man" is not the beginning of a crisis but an opening that allows for dialogue on sexual difference?

I always sound very categorical when it comes to feminism. I may quote a long text I have co-written with Judith Butler in the last issue of *differences* about this where she asks me a question: do you give feminism a higher explanatory value than any other critical philosophy? After a long, elaborate answer I basically say, yes I do, I do have a tendency to. I do believe very much, obviously, in the priority of this particular framework, which is feminist theory. I always do think that the woman-question is built into the crisis of modernity, but I also know that it is not the only one. I think the woman, the machine, the ethnic other, nature as other, are all edges of this reconstitution, reconfiguration of otherness in modernity within which we are still moving and trying to find our way. It is not as if woman is alone and I think that maybe in *Patterns of Dissonance* I am over-emphasizing sexual difference to the detriment of other differences. But in any case, the centrality of the feminine other and the organization of our entire modern way of thinking is something that gives feminists an edge of optimism when it comes to assessing what you can do with the crisis and how you can find a way out of it. In a sense, it is not a crisis of the female subject; she was never a subject to begin with. So it is the emergence of peripheral subjectivities, and in that sense, it is a fantastic and very positive moment.

You have commented that the "gender theorists" of the Anglo-American tradition and the "sexual difference theorists" of the French and European traditions are involved in a potentially false polemic. In what way?

There are really interesting, crucial differences which have to do with the way in which sexuality is positioned in the different cultures, the construction of sexuality, in the way in which identity is then conceptualized in relation to sexuality. Of course, language has a lot to do with it. The same with the famous sex and gender distinction. You may say that it is like the ideals of the French revolution. It has conquered the world, but its universal applicability is questionable: it is a distinction that makes very little sense in non-English, non-Anglo-Saxon languages and translates very badly in a great deal of romance languages. So people in other feminist, political cultures have a lot of difficulties making do with that.



The way in which sexual difference in French theory was then marketed back into English, especially in the U.S., led to a tremendous amount of incompetency: Is this nature? Is this culture? Does Irigaray by sexual difference mean something innate and given? Is it essentialistic? Is it not? I mean the whole essentialism thing was really due to hurried, hasty mistranslation, and we should have instead looked very carefully at the real conceptual differences that there are at stake in people working out of the French tradition and the people working out of the more Anglo-Saxon tradition. It has been hastily put.

There are some interesting questions there. For instance, how do you conceptualize sexed identity in a French context or in an Italian context as opposed to an Anglo-American context let alone in a post-colonial or "black" perspective? But it has not been dealt with. Now, after fifteen years of useless debate on essentialism we are finally coming to some interesting discussion on where to position the self vis a vis the political. Where is the edge of the political? How does fantasy life intersect with the political? But these are questions for the nineties, and for years we wasted time in false polemic. I am sick of that polemic and I would like some real confrontations with the real differences, and there are many.

You are currently teaching for the Women's Program in the Humanities at the University of Utrecht. Is this a popular program? Well funded? Accepted by the University at large? Generally successful?

After fifteen years of useless debate on essentialism we are finally coming to some interesting discussion on where to position the self vis a vis the political.

I chair the program. The Netherlands University system has very ample support from above, from the government. To develop women's studies was a state policy that was started back in the 70s and they created a total of thirteen chairs-Professorships-in the country. Utrecht got two, one in the humanities, one in the social sciences. Amsterdam got three or four and other cities got one each. So they really had a policy of implementing women and gender studies from above. This was the effect of the Dutch sixties, if you wish. It had a really enormous impact upon people's way of thinking. I should also add that they implemented chairs in gay and lesbian studies, in ethnic studies, and in environmental studies at exactly the same time. They really redesigned the face of the curriculum in the university.

Women's studies courses in the United States are not acting as a motor of any major curriculum change.

It was not all smooth or without opposition or [without] traditional disciplines thinking that these were unwelcome additions, that they were not scientific enough-you can just imagine the sort of argument. But fifteen years down the line we have fully developed programs going from undergraduate through to Ph.D. courses. We have very developed European programs, international programs, through the ERASMUS network and the SOCRATES network. We have just successfully completed an application to create a national graduate school for women's studies, which is a federation of every program in the Netherlands.

After a two year procedure, this was finally recognized by the Royal Commission, which is a very intricate, difficult procedure in the Netherlands. But we got their stamp of approval, so we are an official graduate school in women's studies, handing out feminist Ph.Ds. [This was] born in careful negotiations with the disciplines so that we don't give the impression that we are creating the famous academic ghetto. This is the business of getting a very first class education in which one

third of their curriculum has to be on gender issues and we take care of that.

It has been very well funded and been particularly active, very pragmatic; the Dutch are very down to earth. It is reputed as one of the strongest programs, certainly in Europe. I work on several commissions on the European level and the Netherlands, together with the Scandinavians, have the largest expenditure for women's and gender studies.

You did much of your Doctoral work in Paris. What do you think of the recent threat to close the Centre de recherche en études féminines organized by Hélène Cixous? Is this a general trend to be anticipated throughout Europe?

I signed the petition to support the centre, though I've had my problems with her [Cixous] in the course of time. I think this is part of a general trend in France not to develop women's studies very much. Of course, the Université of Paris VIII at Saint-Denis, where Cixous teaches, is now a rather marginal university in the French educational system. But it is a symptomatic event of how the Parisian scene has developed. We work extensively in our European network with Toulouse. And Toulouse, for instance, does not have the same problems that they are having in Paris at all. Toulouse has grown; they have a couple of new positions for women's studies and the number of students are up. They are functioning very well at the European level and they are very present on the scene, which is much more than I can say for Paris.

There has been a strange non-development there and I do not know how to analyze it. In the Université of Paris VII where a great deal of the leading figures of women's studies were located... everything came to an end when they retired because they had not secured their positions for women's studies. They could not, because they were integrated Professorships, so they simply got replaced by non-feminist scholars. So Paris VII got practically wiped out and I thought it was dramatic that they would also attack Paris VIII where Cixous was. Although I've had my disagreements with her, I've certainly written in support [of the centre].

It is quite disconcerting, the extent to which that particular generation in France did not manage to ensure a follow up. Whether it be Foucault or Deleuze (but that is a choice of his not to have a school), the only one who has really created a school, of course, is Derrida, who made sure that his disciples got into jobs and perpetrated his work, etc. All the others just let it go. It must be a very sort of peculiar French trait of not passing the torch on or not caring whether or not it goes on. Certainly French history and philosophy shows that every radical generation is followed by two or three very dull and boring reactionary ones, and another radical one comes up and then it is followed by two or three reactionary ones. It seems to be a see-saw of radicalism.

What are your thoughts on the growth of women's studies courses across Western Europe and North America particularly? Is this institutionalization the beginning or the conclusion of a generation of feminism?

You must be very careful with that. All the comparative work we have done at the

European level shows that you have to analyze case by case. One example is the United States. After being there for a year, I would say } that they are not growing at all. On the contrary, things are going pretty badly when it comes to any radical epistemologies. I would say that the women's studies courses there are not acting as a motor of any major curriculum change.

Throughout Europe we take a very different form. The Northern Europeans- Holland, Germany, Denmark and Scandinavia-have really moved on and used the women's studies courses and departments as windows into the university and aim at deeper transformations of the curriculum. The old idea that if we could actually have gender introduced into every discipline, then we wouldn't need to be here, I think is absolutely true. In countries like Spain and Greece, and Italy too, it is developing very fast, partly because it is new and partly because there has been a tremendous amount of research done on women outside the university. All of a sudden the university is noticing. For the first time in twenty years they are finally taking notice of all this work which has already been done in women's centres outside the institutions. And so they are in the process of bringing in this wonderful stuff which has been happening on the side.

You have to be very careful [with this question]. Women's studies means very different things to different areas. It is also called different things in different countries, from feminist studies, which is what the Danish and the Scandinavians use, to gender studies, which has really had

Ghosts

To tell the truth,
I am tired of waiting in
this sick grey skin.
This wretch I have become.

There was a moment when I
lived in a golden body, a child
blowing dandelion wishes on the wind.

Now just waiting for the therapy bills to come in.

My eyes stolen, my tongue
ripped out, and when I fuck,
I fuck the ghosts of absent rapists.
They were wrong - rage is quiet.
It sits in your stomach like a pilot
directing your puke.

It's funny how when one man steals
your soul, they hand you to another
to stitch you up again.

Roxanna Bennett
Ancaster, Ontario

much success, and the more traditional women's studies. To be adequate you would have to be very space and time specific [when asking this question I should hope through the European network we are running there is a new impetus coming throughout Europe. If I could have it my way it would be the beginning of a process of change of what universities provide for both men and women.

The generational issue is extremely important, of course- and again it varies greatly in different countries. Over all, however, I think that institutional women's studies curricula are living memories and data- banks which aim at transmitting a political and intellectual radicalism which is rare and, to my mind, precious, in the 90s. The field of education joins together different generations of women and carries on a project of transformation not only of knowledge, but also of life experiences.

Kathleen O'Grady is a doctoral student at the University of Cambridge (United Kingdom) where she is completing a thesis on theory of metaphor and metonymy in the writings of Bulgarian linguist Julia Kristeva. Blessed with eternal optimism inherited from her grandmother, Kathleen looks forward to the day when there is equality for women in every aspect of life.

CLOW COLUMN

Popularizing the Platform for Action

Fourteen social justice organizations, including CLOW, have collaborated to produce a popularized version of the Platform for Action, the United Nations Beijing document. Entitled **Take Action for Equality, Development and Peace**, the document highlights key paragraphs in the Platform and, using plain language, explains their relevance to Canadian women. It also provides individuals and organizations with strategies to take action at the community and national levels to hold governments accountable to their promises. Publication date is May 1. For information, contact CRIAW at (613) 563-0681 or (613) 563-0682 fax.

Community-Based Program Testing: Issues for Disadvantaged Women

by Deborah N.Reixach

While some research suggests that women's preferences for work are gradually turning away from gender stereotypical employment, what can be said of the career choices of women who have not had the opportunity to pursue further education or to gain exposure to different types of work? What about women who experience multiple stressors on a daily basis and who live in environments that limit self-confidence, self-esteem and their personal sense of efficacy? Research is thorough in identifying the influence of gender socialization on women's test taking and choice of employment, but it is equally important to qualitatively explore what kind of effect influences other than gender have on testing outcomes.

It is important to explore what kind of effect influences other than gender have on testing outcomes.

Women's Career Planning

Women's career development is complex, due to the "...combination of attitudes, role expectations, behaviours, and sanctions known as the socialization process. With respect to sex role attitudes, Betz and Fitzgerald assert that women have been socially conditioned to develop specific attributes, including sensitivity and emotional expressiveness, which can result in a limited range of occupational opportunities: There may be a tendency for women themselves to select careers in traditionally female fields including clerical, social, education and health, often assuming an assistant or helper role.³

A study examining gender differences, in the self-rating of abilities and skills found that women tend to rate their peers (same gender) as having more skills than themselves in contrast to men who rate themselves more highly than their same-gender peers.⁴ Both women and men tend to rate their skills in accordance with gender-stereotypic patterns: women rate themselves more highly in the area of social skills while men rate themselves higher in numeracy, manual dexterity and mechanical abilities.

As a result of such established research, Canadian guidelines for career counselling with girls and women require "counsellors to be knowledgeable about the effects of gender in human development and to apply such knowledge in career counselling with girls and women⁵ An important objective is to assist women to expand their options, success and satisfaction within an occupational structure.⁶

Évaluation du programme communautaire: des questions pour les femmes handicapées

par Deborah N. Reixach

Les participantes à un programme d'évaluation professionnelle du YWCA évaluent régulièrement la manière dont elles sont testées et les ateliers de groupe. Dans ces évaluations, elles mettent au jour de nombreux facteurs sociaux, économiques, politiques et culturels qui exercent une influence sur leur habileté en matière d'évaluation. Beaucoup s'inquiètent de ne pas avoir été à l'école pendant tant d'années et craignent d'être «stupides» ou de n'être aptes à aucun emploi. Certaines femmes trouvent fatigant de s'adapter à l'horaire du programme et sentent qu'elles manquent de concentration; d'autres, en grand nombre, sont distraites en raison des soucis que leur donnent la garde de leurs enfants. Le manque d'estime en soi, les messages négatifs intériorisés et une mauvaise concentration ont des conséquences sur l'évaluation; certaines participantes admettent qu'elles perdent confiance en elles quand elles sont quotidiennement sujettes aux commentaires déplaisants de membres de la famille.

Dans notre programme, nous avons réagi à ces préoccupations de plusieurs façons. Nous offrons aux femmes un cours d'orientation générale sur l'évaluation et étudions la socialisation des sexes et la socialisation culturelle de façon que les participantes soient conscientes des préjugés existant quand elles passent des tests d'aptitude. Nous offrons aux femmes inscrites à des programmes d'anglais langue seconde un programme de mise à jour, des cours de vocabulaire et de langue. Pour créer un milieu sûr et accueillant, nous n'avons que des examinatrices et nous offrons des cours de counselling pendant tout le programme. Les participantes représentent en fait la principale source d'appui; en effet, quand elles se rendent compte qu'elles font face aux mêmes difficultés et qu'elles ont les mêmes rêves, elles retrouvent courage et inspiration.

Such principles are echoed in the area of vocational testing. For example, the *Strong Interest Inventory Manual* acknowledges the need for counsellors to be aware that "a female client's career goals, expectations, and perhaps some of her Strong scores may reflect occupational stereotypes based on gender roles." Practitioners suggest that, when providing career counselling to women, additional assessment tools be used to enhance women's self-understanding and career exploration.⁸



Alternatively, there is evidence to suggest that gender socialization is influential only in early career decisions and that, after initial work experience, women move in and out of "male" occupations throughout their working lives.⁹ A study exploring white-collar work values and women's interest in blue-collar jobs indicated that female office staff, after having an opportunity to work in blue-collar jobs, were open to working in these areas for practical and economic reasons.¹⁰

Those most interested in transferring to blue-collar jobs were low-income mothers with dependent children, women holding lower rank clerical jobs, and women who had experience in stereotypically male pursuits as children. A woman's material position and practical concerns, then, most shape her interest in pursuing higher paying work, rather than a preference for white-collar values.

And some research proposes that employment and career trends for women may be changing because of the increasing number of women who choose careers that traditionally employ more men than women as well as the tendency for college women to select careers that reflect their interests rather than female stereotypes.¹¹ High levels of self-esteem have been found to assist women in making such independent career choices and in persevering when "barriers to achievement are encountered."¹²

Testing Disadvantaged Groups

But what of women who have not had the opportunity to enter college or even be informed of options beyond the traditional? What about women whose life situations have not nurtured the self-esteem necessary to persevere when barriers are encountered? Women identified as socio-economically disadvantaged often have limited financial resources and face a multitude of employment barriers including lack of formal education, poor work histories, low self-confidence and self-esteem, limited social influence, health problems, family difficulties and unstable home environments.¹³ Women who attend community-based programs, primarily serving social assistance recipients, are often faced with more than one of these challenges.

A certain number of women relying on some form of social assistance are immigrants and/or refugees who face language and culture barriers and who lack Canadian work experience. Given that tests often reflect values of white middle-class society, can they be valid for immigrant and refugee women?¹⁴ What is the impact of language, comprehension, and test content on test-taking behaviour?¹⁵ What is the influence of family members on decision-making? What is the effect of discrimination on decision-making as well as the presence of culturally stereotypic interests that may or may not reflect actual interests?¹⁶

*Are
assessment
tests valid for
immigrant
and refugee
women?*

The Assessment Program

Our centre at the YWCA of Metropolitan Toronto provides a two-week vocational assessment program to women who receive general welfare, family benefits or UI benefits. An academic upgrading program and a computer training program are also offered at the same location. The assessment program encourages participants to engage in a process of self-assessment and work career exploration through vocational interest and ability testing, personality inventories, basic math and English testing, keyboard

evaluation and counsellor assessments.

Life Skills and Vocational Life Skills sessions are also important in enhancing career exploration, identifying barriers, and increasing confidence and motivation. The culmination of the program is the creation of an action plan, by participant and staff, that reflects the participant's needs in the short and long term.



A regular feature of our program is the evaluation, by participants, of the testing and group workshops. Their feedback has proven invaluable and these evaluations, in conjunction with a survey of two of our recent assessment groups, provide the foundation for this article.

Participant Feedback on Testing

A regular feature of our program is participants' evaluation of the testing and group workshops.

Participants reported having a range of expectations regarding the testing. Some had no idea what to expect while others expected that test results would provide the basis for acceptance to our computer training program. Most reported that they expected the testing to be more difficult than it was. This last point is more easily understood given participants' frame of reference for the word "test." Many associated "test" with anxiety, panic, need for preparation, and strong concern with performance and results. Old fears about school were aroused and it was generally agreed that prior school performance would influence how one feels about testing in general.

Many participants felt that the vocational testing opened their eyes and was helpful in providing career direction and options. The testing for interest inventories was relaxed and positive, while the timed ability testing was "anxiety-provoking" and a source of stress for almost everyone. The timed situation led to a preoccupation with time and subsequent lack of concentration which produced feelings of frustration.

Different experiences were reported for the math and English testing. Participants felt pressure to perform well, realizing that certain academic levels would provide access to training and possibly place them closer to their goals. Many were also curious about their current academic level and felt a personal need to perform well. Those with an ESL background found the vocabulary testing difficult, stating that the words were unfamiliar.

A major concern identified by participants in testing for the assessment program was having been away from school for several years. For some this raised the fear of "being stupid," failing the educational achievement test and not being suited to any type of employment. Many said their absence from school made recall of math and English concepts difficult, and some mentioned not having learned "new math" concepts which they felt affected their test results.

Participants receiving social assistance remarked that attending the program significantly altered their lifestyle; that it took effort to adjust to a new schedule involving a curriculum

of intensive testing and workshops. Although they felt "mentally challenged," adjusting to a new environment was tiring and affected their concentration. Juggling roles while attending the program was difficult, and those with young children mentioned being distracted at times by thoughts of their children and preoccupied by concerns about childcare arrangements for the duration of the program and in the future.

As mentioned earlier, participants with ESL background felt the effect of having to use an unfamiliar language; they did not always understand the vocabulary associated with the testing and sometimes interpreted words differently, attaching meanings that may have been culturally derived. Making decisions, whether about training options or what direction to pursue, was also identified as influenced by culture to the extent that decisions are often made in conjunction with family members and not by a participant independently.

Other testing concerns that were identified related more personally to the participants. Some disclosed how low self-esteem, internalized negative messages, lack of confidence and poor concentration had a bearing on their state of mind during testing. A few participants were frank in admitting how difficult it is to feel confident when hearing non-supportive comments from family members and partners. Some expressed their fear of "failing" a test or not measuring up when compared to others. Still others worried that they might not interpret the questions properly or finish on time. A lack of formal education undermined participants' confidence in their skills and abilities and, in some cases, seemed also to feed into low self-esteem.

Benefits that were seen to result from testing included results that either confirmed already established decisions about work or generated new options. Women reported that the testing stimulated their thinking and that they linked the information they gained to the outside world by way of job exploration and goal setting. Women were also able to identify areas of strength and skill and weaknesses that might benefit from further development. All women mentioned that positive testing outcomes resulted in increased confidence and self-esteem, a sense of capability and optimism.

Drawbacks were mentioned in the use of testing itself as a tool of assessment. An individual's state while writing a test-fatigue, illness or anxiety-could negatively impact on performance and jeopardize the validity of results. Poor results might hurt self-esteem and confidence. Women also mentioned that a lack of exposure to an activity or task limited their responses on a general interest test, consequently limiting the range of vocational options generated by the results. The women specifically cited that lack of exposure to non-traditional work as well as being socialized to work in traditionally female fields biased their responses.

Influence of the Political Climate

The Ontario provincial government announced funding reductions to social assistance rates at the same time that we undertook to survey participants' assessment experiences. Spending cuts encompassed dozens of government-sponsored programs and resulted in the cancellation of numerous projects and initiatives. Participants were very much affected by what was happening to welfare policy, social reform, spending cuts and program closures.

News of the cutbacks resulted in a sense of urgency to access training before options were closed. The women were preoccupied with their test results and expressed anxiety about their ability to meet certain educational criteria required for training. The visibility of our computer training program compounded with a general sense among participants that computer skills are the most valuable, likely exacerbated this concern.

*We provide
an
assessment
of the
woman as a
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Our Responses and "Best Practices"

An awareness of participants' experiences with testing has assisted the staff in our program to respond in a helpful, respectful and empowering way. Our philosophy is that testing is a form of self-assessment and exploration rather than a process of evaluation where examiners "grade" participants from a position of authority. We believe in establishing collaborative relationships with participants in which they can voice concerns, validate their test results against their experiences and form their own decisions. As counsellors, our role is to facilitate the process of self-exploration while offering guidance to assist women in making informed decisions and setting realistic goals for themselves. In addition to our collaborative approach and the belief that women are "the best experts on themselves," our program uses a feminist model, offering workshops that address issues of significance to women- validating their skills, balancing work and family roles, and identifying barriers to success. By combining testing and group workshops we provide a holistic assessment of the woman as a whole person, not only of her vocational interests.

Realizing the fears and issues associated with testing, one of our first and most important interventions is to provide a general orientation to testing. In a workshop format, we explore the purpose of testing, explain our philosophy and the role of counsellors in the testing process, hand out sample test materials, and discuss test-taking strategies to handle anxiety and promote relaxation. We stress that our testing is carried out in a non-grading manner and that results are not assigned a designation of pass or fail. Furthermore, participants' apprehensions are validated by acknowledging that it is normal to forget certain educational concepts and that our testing reflects current, rather than potential, levels of achievement. We emphasize that testing involves "putting pieces together in a puzzle" so that a clearer picture of the person



emerges and self-awareness is increased. Participants have consistently mentioned how helpful this workshop is in demystifying the testing process and putting testing in useful perspective.

In this same workshop we also explore the impact of gender socialization and cultural stereotypes on test-taking so participants may be more aware of their own biases when responding to the interest and personality tests. Showing a brief film on non-traditional employment is a good stimulus for a discussion of gender stereotypes in employment. Staff have observed that a large number of women gravitate to employment that is primarily clerical, health or childcare related and that they tend to underestimate their skills. Presenting a workshop on employability and transferable skills helps participants to realize that they may have a range of skills to offer. With this awareness, women are in a better position to translate their test results into viable employment directions.

It is essential that counsellors have a grounding in women's issues so that they can identify issues and needs and provide support and possible options. Many participants in our program have histories of abuse, are raising children as single parents and have low levels of self-esteem and self-confidence. Taking into account the various personal situations as well as participants' apprehensions and fears about the program and the prospect of making life changes, we endeavour to ensure that our testing is carried out in a supportive and safe environment. Having only female examiners and counsellors has made a huge difference in creating such an environment. Other forms of support include supplying vocabulary sheets, facilitating comprehension during interest testing and providing supportive counselling throughout the program. We also follow-up with participants at two week and six month intervals after they have completed the program.

We believe that women's own validation of their results allows them to be the "best experts" on themselves.

But the most important source of support are other group members. Participants are encouraged, and take the opportunity, to connect with each other through the Life Skills workshops. Although these workshops are designed to provide career planning information such as decision-making, labour market trends and goal setting, they are invaluable in boosting women's sense of themselves, the validity of their goals and their motivation to achieve them. One of the most reassuring discoveries for participants is that they are not alone in their difficulties and that they share the goal of wanting to improve their skills or education with the objective of finding employment.

Other practical and concrete forms of support include using tests that are free of gender- biased language and ensuring that our own language is free from bias so that our interaction with participants does not become another barrier. When discussing work options, we use a range of occupational examples including non-traditional work and we make sure that all information is presented in a clear manner, taking into consideration various academic levels or English comprehension. Finally, participants are encouraged to critically question their test results and to evaluate how the results make sense to them. We strongly believe that women's

own validation of their results allows them to be the "best experts" on themselves, putting decision-making power in their hands.

A counsellor's use of her own experience is another effective way to reassure anxious participants and normalize their experiences of testing. Most program staff have at some point taken these same tests and are in a position to share how, for example, being timed while writing an ability test is stressful and that test outcomes are varied. This also helps to present counsellors as role-models for test-taking and makes experiences of frustration feel normal while emphasizing that every one has individual areas of strength.

Another practical way we attempt to reduce anxieties and provide support is to require that all entrants to our assessment program attend an academic refresher session in which basic math and English concepts are reviewed and a refresher package is presented to each person. These sessions have been extremely effective in helping women remember concepts they may have forgotten so that they are better prepared for the educational testing that is part of the assessment.

The current and on-going unprecedented cuts to social spending have increased participants' anxieties and their fears that poor performance on educational testing will prevent access to training programs; they feel a great deal of pressure to "excel," assuming that test results determine acceptance. To attempt to alleviate the stress, we emphasize that testing is only one aspect of entrance requirements and that the primary determinant is usually a personal interview. However, we also caution that if a woman is not academically ready for training, referral to further upgrading would be in her best interests. We also advise participants to develop contingency plans and not to consider only one option or training program.

Conclusion

An assessment plan that takes into account the life experiences, personal circumstances, self-esteem, barriers, expectations and feelings of those being assessed is more reflective of the whole person. A more complete picture emerges, enabling the formulation of a plan that is truly tailored to meet the needs of the participant.

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But such a program would not be successful without the evaluative input of its participants. Participant evaluation of all aspects of the program not only offers a measure of quality control and accountability but also communicates that participants have an important role to play in shaping the program to meet their needs. This collaborative approach is a powerful way to enhance self-confidence, and this prepares women not only for the testing but for the challenges that await them in the future.

Deborah Reixach works as an Assessment Counsellor at the YWCA LEAP (Learn, Explore and Prepare... for the Future) Program in Scarborough, Ontario. She holds an M.Ed. in Counselling Psychology and has published other articles based on her experiences of working with disadvantaged women. She sincerely thanks her mother for all her support and assistance with editing.

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REVIEWS

Teaching to Transgress: Education as the Practice of Freedom by bell hooks, Routledge, 1994

Review by judy mckinley

Teaching to Transgress is another of many books by bell hooks that challenges the status quo and, by doing so, challenges readers to engage in and encourage critical thinking. This particular book focuses on education-grounded in hooks' experience as a black feminist academic-and is targeted to both teachers and students. In it, she talks about teaching as "fundamentally political" and "learning as revolutionary" (p.2)-acts that move beyond accepted boundaries by making education exciting and liberating.

The book combines an analysis of conventional educational systems that "reinforce domination" with a resource of resistive strategies.

Made up of a collection of writings and thoughts about education-emerging from the "mutually illuminating interplay of anticolonial, critical and feminist pedagogies" (p.10) the book combines an analysis of conventional educational systems that "reinforce domination" with a resource of resistive strategies. hooks creates a rare meeting place that fills the gaps in radical pedagogies by naming and confronting exclusions as well as articulating a vision of "Revolutionary Values" (her second essay) which takes and learns from the best of each of these pedagogies.

The essays range from critiques of current feminism and feminist pedagogy ("Essentialism and Experience," "Feminist Thinking"), the excitement of engaged and passionate teaching ("Engaged Pedagogy," "Eros, Eroticism and the Pedagogical Process"), to dialogues between herself and a teaching colleague ("Building a Teaching Community"), and a playful dialogue with herself ("Paulo Freire"). This latter essay evidences the personal hooks; those who have found her style somewhat stuffy and inaccessible in the past may find this collection, and this essay in particular, revealing a more personal and informal side of the thinker. Sprinkled with examples of her classroom experiences, there are also anecdotes of discourses with students in her kitchen and correspondences with them long after they have left her classroom. It is through these disclosures that hooks reveals a lived feminism that substantiates her pedagogical theories.

In place of the notion of the classroom as centred around an instructor, hooks proposes the classroom as a collectively created environment where *all* participants share responsibility and have equal value. This is not a new feminist ideal but hooks does not shy away from discussing the difficulties that come with this transformation: "Indeed, exposing certain truths and biases in the classroom often [creates] chaos and confusion. ... [Teachers have]

to confront the limitations of their training and knowledge, as well as a possible loss of 'authority'" (p.30). Also exposed is the subtle threat of professors who approach subjects progressively while their style is "mired in structures of domination." This highlights the importance of consistency in style and content, and the special responsibility of the teacher in creating a collective environment.

A key emphasis throughout the book is on the student and teacher as "whole" people. Where conventional education has emphasized the use of the mind in a supposedly neutral, unbiased context, hooks cites the importance of valuing the whole (family/society; mind/ body/spirit) student in a whole context, an approach she credits to her feminist influence and that of dedicated black women teachers at Booker T. Washington (before the shock of desegregation). She raises the importance of teachers sharing the impact of their thinking on their lives, and risking as they expect students to do. Her seemingly two most significant influences are Paulo Freire (a Brazilian educator) and Thich Nhat Hanh (a Vietnamese Buddhist monk and teacher) both of whom emphasize the importance of the whole person and the educator's responsibility to examine their own identity and overall well-being, a process that hooks describes as a move towards "self-actualization."

Hooks' writing predominantly confronts racism, sexism, classism and capitalism in dominant structures, but neglects the same kind of focus on other issues. In the past she has been challenged by readers for her lack of inclusion of issues on sexual orientation. In this book, she raises homophobia anecdotally, but readers would benefit from a more substantial discussion on the impact of homophobia and other oppressions.

POETRY

Workin' Women's Toes

Toes that have caressed open earth, now they burrow like cranky old badgers
crammed in a black leather den.
Lining on the outside hollow/ cracked like an old man's hands,
holding back any lofty ambition.

Work: 8 1/2 hours, no change, always weighing my decisions
with animal instinct.
Toes which ache with sharpness when
the hot bath water expands the pain. Either too hot, too cold
night finds me wearing old socks, heavy sweet wool stripped from the black sheep.
Canvassing the self tamed toes in a soft sleeping bag.

Dreaming, being tiny footed again.
Running in wheat fields, bare legged, bare feet, wild
in shallow creek beds.

Nancy Bennett

Victoria, B. C.

Many of the essays reflect hooks' struggle with the feminist movement. Although many women are mentioned throughout the essays and her exposure and identity as a feminist is cited as a defining influence, no one feminist thinker appears to have affected hooks' thinking as much as Freire and Thich (both men), at least not in this collection. Though this may be an honest reflection of her experience, it is a disappointment for the reader looking for the kind of feminist mentor (particularly a black feminist academic mentor) that hooks appears to be for her students. Despite this, *Teaching to Transgress* is an espousal of a radical, inclusive and visionary feminism, and the resulting feminist pedagogy.

Ultimately this book is about joy and about hope. Though hooks begins the collection with her frustrations about having entered teaching, she ends by confessing she is most joyous in the classroom ("Ecstasy: Teaching and Learning without Limits"). Teaching is her political activism: "The classroom, with all its limitations, remains a location of possibility.

In that field of possibility we have the opportunity to labour for freedom, to demand of ourselves and our comrades an openness of mind and heart that allows us to face reality even as we collectively imagine ways to move beyond boundaries, to transgress. This is education as the practice of freedom" (p.207).

As students, educators and critical thinkers, *Teaching to Transgress* affords another location of possibility-renewed faith in our collective and individual ability to move beyond boundaries, to be liberated, to transgress.

judy mckinley is a Toronto-based community worker, educator and student.

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REVIEWS

Women and Leadership edited by Cecilia Reynolds and Beth Young, Detselig Enterprises, 1995

Review by Allison Sears

The first sentence in the Introduction states that this book "brings together for the first time the work of men and women across Canada who place gender at the center of their analysis." I was excited at the thought of being able to read work done by men as well as women and hoped that we had moved beyond where gender as a starting point was the preference of women only. After pouring over the table of contents and the list of contributors I concluded that there had either been a typographical error or a gross exaggeration. There was only one *man*. I found this disturbing. Could it be that there is only one man in Canada doing research on educational administration who places gender at the centre of his work? I hope not.

While Reynolds and Young may not have created a collection of work by men and women, they have produced a thorough and insightful book dealing with critical issues in the study of leadership in education. It could be used as an excellent teaching tool as it presents diverse perspectives in language that is accessible and prose that is varied. In addition, it is the first collection of Canadian work on women in educational administration. Most previously published work has come from the U.S., Britain or Australia.

Women and Leadership is divided into three sections. Section one, "Why All This Fuss About Gender, Educational Administration and Leadership?" reviews the state of existing literature, examines the experiences of women administrators and students of educational administration, and explores the influence of language. The second section, "Experiences of Women Educational Administrators in Provincial Contexts" considers the stories of women in leadership roles across the country: how women are allowed into administrative positions without actually breaking the glass ceiling; women's perceptions of their work; how women administrators structure their world; the impact of policy decisions, including employment equity; and coping strategies. The final section, "Leadership Issues for Teachers and Others" addresses issues of leadership that do not necessarily relate to women administrators.

The book not only seeks to describe and analyze the experiences of women in leadership positions but also to shake up our ideas of the meaning of leadership. Even the title, *Women and Leadership* indicates a new perspective. The "and" suggests that leadership encompasses not only those in administrative positions but includes those who are leaders without holding "positions of added responsibility ."

Women and Leadership also does an excellent job of presenting opposing views in an important debate about whether there is something inherent in women, as a sex, that enables us to perform the role of administrator better than men. On one side are those who support the position that "teachers, particularly women teachers, would do the world of education differently if we had the opportunity" (p.207). In contrast are those who have found that "the narratives [they] studied do not support the proposition that women's ways are solely those of caring and nurturing and that the exercise of power is an imposed masculinist construct" (p.238). The fact that the book does not seek a resolution increases its usefulness as a stimulus for the debate.

The editors have accomplished what they intended which was to take the issues and experiences of women in educational administration and examine them through the lenses of feminism. While I might disagree with the conclusions of some contributors and suggest that they are still viewing women as a homogeneous group (making generalizations from very small samples and ignoring the impact of race and social class) their positions do illustrate the variety of feminisms espoused by researchers.

The book cautions feminist researchers to celebrate women leaders' accomplishments without sentimentalizing or over simplifying their realities or practices (p.251). In the "Postscript," Young acknowledges the potential for over simplification and urges researchers to document the diverse ways in which women perform the role of administrator, insisting that we include in the category of women's rights the right to be diverse in opinion, race and class. To this end she challenges researchers to move beyond the experiences of white middle-class women administrators and to closely examine essentialist assumptions in their analyses. It is time to take up the challenge.

Allison Sears is a Ph.D. student in Educational Studies at UBC, focussing on the experiences of women Ph.D. students with child or elder care responsibilities. She has also researched women in educational administration, systemic discrimination in academe, and women in non- traditional occupations.

Yes, Renee, There is a Virginia Woolf

when my high school teacher
caressed my arm
eyes gleaming power and authority
in chalkdust classrooms
when my uncle
held me too close
behind shoebox rows in warehouse offices
when walked down dark streets alone
elbow jostled
till I ran to restaurant phones
calling taxi saviours
no one told me
said you were waiting
I used to read a book a night
somehow missed the W's
was I really listening
born under a rosebush
dreaming my way through
40 years of life
or did someone just forget
to tell me
mention
by the way did you hear about Virginia
know she was waiting
would stir me to write
the ache welling up
and spilling on the poetry
on all the psychic children

who hid that row of W books from me?

I ate six Austen novels
and a 7th completed for a woman's
magazine
inhaled the Brontes
waited for Godot
searched for the author
with those 6 characters
visited that absurd zoo
howled with Allen
was afraid of George's
big bad Woolf
spent time in the children's hour

but I never found
the W's
for 40 years
a lifetime to catch up on
catch my breath from
catch on to

yes, Renee, there is a Virginia Woolf
she lives in all your severed parts
doing dishes between lectures
putting phantom children to bed
a trace of tears
on all Shakespeare's sisters' cheeks
walking down autumn Oxbridge paths
to airless rooms
filled
with folding walls
wide windows
curtainless
against the summer glare
or hammerpelt of rain
writing lives
a penny a piece
buried under children's stories
3 little pigs
and big bad Albean wolves

I walked past an office door one day
saw Virginia hanging on the wall
and knew she was in my life

Renee Norman
Coquitlam, B. C.

COMMENTARY

On Women Writing Workshops

by Ceridwen Collins-West

It had been so simply arranged. Not with any of the fuss I'd imagined. I wondered if that would influence the outcome, for do you not have to fuss to make things run well? Where was the worry, the negotiation? The fine words that come out of books and contracts and are hard to pronounce? I had missed them. I had missed the preliminaries that come when people curry your favour. I wanted to be curried, as someone important, as someone whose skills were more than ordinary.

I wondered from where beyond the ordinary one could pull words that would instill passion in others.

But when it was done, I was just another ordinary writer teaching women how to write; without fanfare, without the telemarketing auctioneering that appears on posters and pamphlets and says: *We have a great workshop for you! We have a great instructor for you!* I was, instead, a woman writer whose abilities were of course negligible and whose worth was measured, falling short of big fancy floating bucks and champagne bubbles that come when you are a really important person with something really important to give.

So when I stood in the empty room I could have remarked how ordinary it was too. Just another room, off another hall, in a university that was also ordinary. Ordinary hall smells, like dust that has hung on books for a generation or two. Like the dust that gets under the rugs when you haven't lifted them for twenty years. Dust that clings to the throat, moving in a stale air where the wind doesn't blow, waiting to be inhaled, waiting to be told that yes, this is ordinary too.

I wondered from where beyond the ordinary one could pull words that would instill passion in others. The passion that goes beyond the ordinary into the realm of dream and fantasy where there aren't enough words to express what you see and where you can't see enough to express? Where in the world of the city, where transit buses and motorcars scream past striving for some unnamed space? Where the rent and the hydro bills are due, in regular time, to be paid?

And the people walk ordinary lives in ordinary routines in very ordinary and boring days. Where is passion in all of this, when passion is unknown and would be too much of an effort to cultivate anyway when the day is ending and it's time to scramble up supper and feed the kids? And where was I to be in all of this? I, who, despite my billing, scarcely saw anything but the extraordinary and to whom the faeries and the Ancient Ones still played, still existed in this corner or on that field and in that lake? Where was it that I began to notice such wonders that I could tell them and they could find the passion too?

À propos des ateliers d'écriture pour les femmes

par Ceridwen Collins-West

Je me tenais dans une salle ordinaire, qui donnait sur un couloir ordinaire, dans une université ordinaire et me demandais quels mots peu ordinaires je pourrais trouver pour passionner d'autres femmes. Tous les yeux fixés sur moi étaient différents, mais tous étaient plein d'attente. Comme si, magicienne, je pouvais transformer les mots ordinaires du discours de ces femmes en épopées lyriques et faire accéder ces dernières à la célébrité en un clin d'oeil. Je savais que je ne pouvais pas les tromper. Je ne pouvais pas m'en sortir en leur livrant un récital ou une conférence perchée sur mon podium, qui se trouvait à un peu plus d'un mètre de la participante la plus proche. Je disposais de cinq soirs pour leur montrer qu'elles pouvaient se transformer en un cercle de femmes se passionnant pour l'écriture.

Elles ont bien écouté et ont écrit. Des récits de leur vie et de leurs souffrances. Coups d'oeil sur des vies se métamorphosant en récits fictifs. Larmes sur du papier, rires. Le plaisir de disposer d'un espace où jouer avec les mots et ne pas avoir quelqu'un qui dise «vous ne devriez pas». Et, entre-temps, dans cette pièce ordinaire des fils se sont croisés et se sont tissés entre ces femmes, au milieu de leurs rires, de leurs sourires et de leurs mots. Leur donnant envie de continuer seules.

Of the eyes that looked at me, all were different but expectant. As though I had some magic I could impart that could transform their ordinary words to epic proportions and make them all famous in a day. One wrong word could change that expectancy to dismay, could fell the forest full of dreams they had tended and nursed so long. Many women, in solitary lives, knowing nothing of the others, meeting here, in this ordinary place, with their notebooks and their pens and their hopes, carried from so far away. *They* knew that I could do something for them; they knew that I was something other than they were and that I could not possibly be ordinary.

I had hopes, I must admit. But they were nothing such as these that were held before me. I began to realize that I could only inspire them, but would they see the inspiration and know it for themselves? Could I translate my extraordinary to a language that they could hear, that they could interpret for themselves? Women I could not fool; being a woman, I knew I could not get away with a mere recital or with lecturing from a podium five feet from the nearest participant.



They would have to leave their ordinary spaces and give to each other what they needed in themselves. And I would have five nights in which to show them that it could be done, that they could become a circle of women who loved writing.

Five nights. Five nights in a lifetime. I heard the tentative recitals, saw the hesitant smiles,

the glances back at me to see if they had done well. I saw the moments of anxiety mixed with the heat of the ink spreading across the pages. Writing. Two minutes. Five minutes. Half an hour to tell them what I knew and what they already knew if they had heard themselves speak.

I got a five dollar cheque from a woman who worked with her husband in their own business.

I got two twenties from a woman on welfare whose illness made her irregular in attendance. I got the threes and the tens and the in-between. There was no money for me to say that that was why I had come, to continue making the big bucks that I was supposed to be making, that everyone else believed I should be making.

But they listened well and they wrote. Exercises of words, worlds of words. Stories of life and living and suffering. Little peeks into secret lives made into fiction and given other names; hidden away for years like dusty books and taken out for other women who knew all too well the story that was theirs too.

Tears on paper. Laughter. More tears. The sheer pleasure of having a space to play with words and let them flow, and *not* have someone tell you these were not the proper words for a woman to be writing. That these were *not* the stories a proper woman should be telling. Homemakers, stockbrokers, secretaries. Lesbians and straights. Young and old. Sharing as though there was no world out there to say they couldn't; to say that if you came from this class or that class you mustn't to say that if you were this age or that age you wouldn't.

And in the process this room, this ordinary room off an ordinary hall in an ordinary building, had become something more: something that crossed and connected and wove the threads between these women. Making them smile and laugh and write together. Making them want to meet together again, on their own, when it was all over. To remember the warmth, to continue its growth.

On the last night, when they had all given their thanks and left, I knew that only some would continue. But those that would were the ones who had seen their own glowing selves, had seen their words and marveled at what they had produced.

And in the end I could only sit back and smile, having seen it too.

Ceridwen Collins-West lives and writes in Manitoba. She has a passion for canoeing and hiking and all the wild things that go with camping. Otherwise she carries on an on-going affair with her computer.

RESOURCES/RESSOURCES

ORGANIZATIONS

OISE/OCLEA Certificate in Career and Vocational Counselling

The Ontario Institute for Studies in Education and the Ontario Council for Leadership in Educational Administration are offering a certificate program designed for current and experienced career and vocational practitioners and those working in related fields. Areas covered include career and vocational counselling skills, counselling diverse populations, labour market change, job search strategies, counselling older workers, assessment tools, etc. Contact OCLEA, 252 Bloor Street West, Suite 12-115, Toronto, ON, M5S 1V5, (416) 944-2652, fax (416) 944-3822.

CALLS FOR SUBMISSIONS

National Association of Women and the Law

10th Essay Competition

The National Association of Women and the Law Charitable Trust for Research and Education sponsors an annual essay competition to support and promote feminist scholarship. This year's theme is *New Reproductive Technologies and the Status of Women*. Contact NA WL, 1 Nicholas Street, Suite 604, Ottawa, ON, K1N 7B7, (613) 241-7570, fax (613) 241-4657. Deadline May 31, 1996.

National Consultation on Career Development

January 20-22, 1997

Program proposals are being invited for the 23rd NATCON, the largest international conference on career development and employment-related issues. Topics might include: labour market training, employee assistance, organizational change, equity issues, educational initiatives, career counselling, job search techniques, community development programs. For a proposal outline contact Angela Sidoriak at (416) 978-8011 or fax (416) 978-2271. Submission deadline is **July 31, 1996**.

SOUSSION DE TEXTES

Colloque national touchant le développement de carrière

20 au 22 janvier 1997, Ottawa

Des projets de communications sont demandés pour le 23^e CONAT, le plus important colloque à l'échelle internationale en matière de l'emploi et du développement de carrière. Parmi des thèmes qui peuvent être abordés : formation et fonction du marché du travail,

programme d'aide aux employé(e)s, développement organisationnel, équité en matière d'emploi, innovation éducative, counselling professionnel, perspectives économique, programmes de développement communautaire. Pour recevoir le plan du projet de communication, contacter Angèle Sidoriak au (416) 978-8011 ou au (416) 978-2271 (télécopieur). Date limite: **31 juillet 1996**.

AWARDS

Services to Women in Menopause

A Friend Indeed

\$5,000 (U.S.) will be awarded to person(s) demonstrating innovation in studies about or services to women in menopause. Those nominated must have demonstrated current or potential benefit to women in menopause as a result of programming, research, writing or other services. Contact A Friend Indeed Publications, 3575 bout. St. Laurent, Suite 402, Montreal (Quebec), H2X 2T7 or Box 1710, Champlain, N.Y. 12919-1710 U.S.A., fax (514) 843-4917, e-mail janine@odyssee.net. Deadline **July 31, 1996**.

FILM/VIDEO

Mixed Messages: countering violent portrayals of women in the media

Saskatchewan Women's Secretariat

This six part series, based on discussions at a media literacy workshop and interviews with media professionals and commentators, takes a critical look at images from television to video games. A study guide accompanies the program. Contact Saskatchewan Women's Secretariat, 1914 Hamilton Street, Regina, SK, S4P 4V4.

Remarkable Women

National Film Board

The NFB celebrates International Women's Day with five videos honouring six remarkable women: Kahentiiosta, Jane Rule, Marilyn Waring, Shirley and Florence, and Alice Guy-Blache. To order, call 1-800-267-7710.

Raising Young Voices: A discussion kit

Ontario Women's Directorate

2 Carlton Street, 12th Flr

Toronto, ON, M5B 2M9

(416) 314-0358

(416) 314-0256 fax

This 16 minute video with three companion guides (for parents, teachers and administrators) provides a visual account of the effects of sex-role stereotyping on young

men and women. Video and discussion guides available for \$31.03 (GST included).

Rising Up Strong: Women organizing for change

Green Dragon Press
135 George Street S., #902
Toronto, ON, M5A 4E8
(416) 360-6006

This 1981 video in two parts ("At Work and At Home" and "Control of Our Bodies") was updated in 1992 and explores key issues in the women's movement. Part 1 focuses on low wages, job ghettos, inadequate childcare; Part 2 covers women's organizing for physical autonomy. \$75 for Part 1 or Part 2 + PST/GST; \$100 for both Parts + PSTI GST.

Stir it Up: the story of collective kitchens

National Film Board, D-5
P.O. Box 6100, Station Centre-Ville
Montreal, PQ H3C 3H5
(514) 496-2573 fax

This resource for workers in public health, social assistance, community development and church programs is a documentary about groups of people who pool their money, time, energy and skills to make economical, healthy meals for themselves and their families. \$26.95 + taxes and handling.

FILM/VIDÉO

Eukuan Ume Ninan Etentamat (Montagnaises de parole)

Vidéo Femmes

Des grands-mères, des mères et des jeunes filles prennent pour la première fois la parole sur la violence et la drogue, la culture et la langue, la vie dans le bois et la vie dans les réserves, la religion et l'argent, la sexualité et l'avortement, les hommes et la politique, la tradition et les foies. Contacter Vidéo femmes, 700, rue de Roi, le, étage, Québec (Québec) G1K 2X7, (418) 529- 9188, telec. (418) 648-9201.

Ka Nakatakantau (Ceux qui restent...)

Vidéo Femmes

Ce film donne la parole aux hommes, femmes et adolescents endeuillés par le suicide d'un être cher. Disponible en montagnais, français et anglais. Contacter Vidéo Femmes (voir ci-dessus).

Élever de jeunes voix: trousse de discussion

Direction générale de la condition
féminine de l'Ontario
2, rue Carlton, 12e étage

Toronto, (Ontario) M5B 2M9
(416) 314-0358
(416) 314-0256 téléc.

Cette trousse de discussion comprenant d'un vidéo de 16 minutes et de trois guide d'accompagnement (pour les parents, les administratrices et administrateurs et les enseignant(e)s) met en lumière les effets sur les filles et les garçons des stéréotypes fondés sur le sexe. 31,03 \$ pour le vidéo et les trois guides de discussion.

BOOKS/PUBLICATIONS

International Feminist Perspectives on Educational Reform: The work of Gail Paradise Kelly

Garland Publishing Inc.
717 Fifth Avenue, Suite 2500
New York, N.Y. 10022-8101
(212) 751-7447 ext. 102
(212) 308-9399 fax
bruce_lyons@garland.com

This collection of writings provides a historical overview of Kelly's pioneering strategy to make gender issues prominent among educators. The volume traces Kelly's efforts as a student radical in the 1970s to establish feminist agendas, her more recent harsh critiques of the national reform movement, and includes a proposal for a study to create change in American inner city schools by taking into account women's life experiences. 264 pp.

Gender & Society

Sage Publications Inc.
P.O. Box 5084 Thousand Oaks, CA
91359 U.S.A.
(805) 499-9774
(805) 499-0871 fax

This bimonthly publication of Sociologists for Women in Society examines the social aspect of gender in which gender categories themselves are questioned and the situational and institutional processes that construct gender are the focus of analysis. Six issues/year, \$48.60 (individual) \$148.50 (institution) for one year.

"Nobody Wants to Hear our Truth": Homeless women and theories of the welfare state

Greenwood Publishing
88 Post Road West, P.O. Box 5007
Westport, CT06881-5007, U.S.A.
(203) 226-3571
(203) 222-1502 fax

<http://www.greenwood.com>

Interviews with 20 homeless and addicted women over five years reveal sexual abuse, sexism and racism at the root of their lives. Author Meredith L. Ralston is Assistant Professor of Women's Studies at Mount Saint Vincent University.

NGO Forum '95 Publications

Women, Ink.
777 United Nations Plaza
New York, N.Y.
10017, U.S.A.
(212) 687-8633
(212) 661-2704 fax

Look at the World Through Women's Eyes (proceedings of the plenary sessions), NGO Forum Report (prepared by the NGO Forum Office on Women), and NGO Forum '95 Newspaper (a complete set of the Forum daily newspaper issued from August 31 to Sept. 8, 1995) are available from Women, Ink.

Reading About Surviving

Key Consulting
379 Woodland Drive
Salt Spring Island, B.C. V8K 1J6
(604) 537-5701 ph/fax

The aim of this project, by literacy workers Evelyn Battell and Kate Nonesuch, was to provide to transition houses a resource list of stories by women who have survived abuse. The list of the best available materials, with ordering information, can be obtained by sending a stamped, self-addressed envelope. A 30 page booklet of stories, called *If You Could See Me Now!*, is available for \$8.

Pornography... Still of Continuing Concern

YWCA/Montreal Council of Women

This booklet, updated from the original 1984 edition, includes a bibliography and related reading list. Available free from the YWCA, 1355 Rene-Levesque West, Montreal, PQ, H3G 1T3 or the Montreal Council of Women, 1195 Sherbrooke W., Montreal, PQ, H3R 1H9.

RESOURCES/RESSOURCES

Sex-Role Stereotyping: An awareness kit for parents and teachers

Ontario Women's Directorate
2 Carlton Street, 12th Floor
Toronto, ON M5B 2M9
(416) 314-0250
(416) 314-0254 fax

This kit shows how sex-role stereotyping affects the career goals of girls and boys and presents information on how to conduct workshops to promote non-sexist parenting and teaching. Issues of race, ethnic background, language, sexual orientation and differences in physical ability are also raised. Separate workshops for parents and teachers are included. Available free.

Creating a World of Equality

Canadian International Development Agency
200 Promenade du Portage
Hull, PQ, KIA OG4
(819) 997-5006
(819) 953-6088 fax

This booklet describes projects by CIDA to support the empowerment of women in countries such as Bangladesh and Pakistan, in the Philippines, Africa and Southeast Asia. Statistics and other information are included.

Cultus Lake Literacy and Career Awareness Project

Literacy B.C. 1-800-663-1293

This 169 page booklet describes a project in Cultus Lake, B.C., that offered separate career awareness programs to adults in the community and to students at an elementary school in order to emphasize the link between literacy and employment. Copies of the handbook are available for loan.

Children in Danger

Co Development Canada
#205, 2929 Commercial Drive
Vancouver, BC, V5N 4C8
(604) 708-1495
(604) 708-1497 fax
codev@wed.apc.org

The four books in this series (*Leaving the Land, Leaving the Family, Working for a Living, Getting an Education*) are about the lives of street kids around the world, the problems they face and their efforts to leave the street and find a better life. Copies can be

borrowed from Literacy B.C. (1-800-663-1293) or purchased from Co-Development Canada

ISR Publication Series

Institute for Social Research
York University
4700 Keele Street
North York, ON, M3J 1P3
(416) 736-5061
(416) 736-5749 fax
isrnews@yorku.ca

A number of education related publications are available from ISR, including titles such as *Race on Campus: Outcomes of the First Year Experience at York University*, *The Experience of Female and Minority Students in First Year Science*, *Sexual Harassment in Public Places: Reinterviews with participants in a national study*. For a complete publications list, contact the institute.

Counterpoise

1716 SW Williston Road
Gainesville, FL
32608-4049

To be published quarterly beginning January 1997, *Counterpoise* is a library review journal offering reviews, essays and resource lists of independent publications in the arts, social sciences and sciences that have been overlooked by mainstream review journals. \$35 (institution), \$25 (individual), \$15 (student, retired), per year (add \$5 for Canadian subscriptions).

Guernica Editions

P.O. Box 117, Station P
Toronto, ON, M5S 2S6
(416) 657-8885 ph/fax,

New titles from Guernica Editions include *Women as Lovers* by Theresa Carilli, *Two Women in a Birth* by Daphne Marlatt and Betsy Warland, *Where I Come From* by Maria Mazziotti Gillan and *The Edges of Light* by Hélène Dorion.

Changing Women, Changing History: A bibliography of the history of women in Canada

Green Dragon Press
135 George St. S., Suite 902
Toronto, ON, M5A 4E8
(416) 360-6006

This comprehensive resource compiled by Diana Pedersen is designed for undergraduate

students but can be used by teachers, graduate students and researchers in the field of Canadian women's history. Listing both English and French titles, this 110 page volume contains more than 2,000 entries. \$15/ copy (\$5/ea per additional copy) + \$2 postage & handling + 7% GST.

Leaders, Scholars, Mentors: Women and Education Poster

Green Dragon Press

(see above)

Produced for Women's History Month 1995, this poster illustrates the diversity of background and interests of Canadian women in education through historical and contemporary photographs. \$13.91 ea. (total) + \$3 for each additional poster.

In 2 Print

P.O. Box 102

Port Colborne, ON L3K 5V7

(905) 834-1539

(905) 834-1540 fax

This new quarterly magazine publishes original work (poetry, short stories, one-act plays, painting, photography, I computer art, cartoons) by young adults ages 12 to 20 as well as reviews of books, music and theatre.

Children as Peacemakers

Another Story Bookstore

164 Danforth Avenue

Toronto, ON M4K 1N9

(416)462-1104

(416) 462-9115 fax

Three teachers tell the story of how they collaborated with children and parents in a small elementary school in Toronto, Ontario, to create and implement a conflict resolution program that changed the social tone of the school and had a profound effect on language and learning across the curriculum. Also available from the publisher, Heinemann, ISBN 0435-088513.

To This Cedar Fountain

Polestar Book Publishers
1011 Commercial Drive, 2nd Flr
Vancouver, BC, V5L 3X1
(604) 251-9718
(604) 251-9738 fax

This collection of poetry by Kate Braid about the life and work of Emily Carr is set in dialogue with quotes from Carr's journals and seven full colour reproductions of her paintings. 108 pp.

Against the Current: women talk about fifty years of life on the job

Canadian Women's Foundation
214 Merton Street, #208
Toronto, ON, M4S 1A6
(416) 484-8268
(416) 486-8604 fax

Author Judith Finlayson interviewed over 200 women across Canada from a wide range of occupations about their entry into paid work in the fifty years since World War II. Every copy of the book ordered through the Canadian ,So Women's Foundation generates \$16 towards the foundation's economic development fund.

The Karate Kids Book: what we need to know about AIDS

Street Kids International
56 The Esplanade, #202
Toronto, ON, M5E 1A7

This book, which can be used as training manual on its own or with Karate Kids cartoon video, was produced for those who work with children in cities in order to get information onto the street about people get AIDS, how to avoid contracting or passing on AIDS, and how to care for people who have AIDS.

Claiming Our Future: a back to school handbook for women

CCLOW-Newfoundland and Labrador

This reference book for women returning to learning in Newfoundland and Labrador covers topics such as childcare and family responsibilities, career planning, financial resources, making decisions, employment research, etc. For information on how to obtain a copy, contact CLOW in Toronto.

Today's Talk about Sexual Assault: a booklet for teens

Victoria Women's Sexual Assault Centre
306, 620 View Street
Victoria, BC, V8W 1J6
(604) 383-5370,
(604) 383-3232 TTY
(604) 383-6112 fax

This 60 page booklet designed for young people aged 3-19 uses quotes from teenagers, quizzes, artwork, photographs and text to define sexual assault and other forms of abuse and to provide ideas for violence prevention. \$5.95 + 5% shipping (minimum \$2) + GST. 10% discount for orders over 25.

Child Sexual Abuse Prevention: a resource kit

Canadian Institute of Child Health
512, 885 Meadowlands Drive
Ottawa, ON, K2C 3N2
(613) 224-4144
(613) 224-4145 fax

This kit for parents, youth workers, teachers, health, social service, and justice professionals, community groups and any others interested in the prevention of child sexual abuse includes "how-to" manuals on involving people in prevention programs, planning and carrying out a program, working with parents, professionals and the media, etc. \$40 + 10% postage & (handling + GST.)

LIVRES/PUBLICATIONS

Trousse de sensibilisation aux stéréotypes sexuels

Direction générale de la condition
féminine de l'Ontario
2, rue Carlton,
12^e étage
Toronto (Ontario) M5B 2M9
(416) 314-0250
(416) 314-0254 téléc.

Cette trousse pour les parents et le personnel enseignant vise à promouvoir l'égalité des sexes en éliminant les stéréotypes sur les rôles sociaux attribués aux femmes et aux hommes. Elle décrit comment conduire des ateliers en vue d'éliminer le sexisme à la maison et à l'école. Elle tente également de sensibiliser les gens au fait que la race, l'

origine ethnique, la langue, l'accent, l'orientation sexuelle et les différences en matière d'aptitude physique peuvent constituer d'autres barrières à l'égalité.

La prévention des abus sexuels à l'égard des enfants: one trousse d'information

Institut canadien de la santé infantile
512-885, prom. Meadowlands
Ottawa (Ontario) K2C 3N2
(613) 224-4144
(613) 224-4145 téléc.

Cette trousse s'adresse aux parents, intervenants auprès des jeunes, enseignant(e)s, professionnels des services sociaux et de santé, groupes communautaires, et à toutes celles et à tous ceux qui s'intéressent à la prévention des abus sexuels à l'égard des enfants. Des manuels pratiques expliquent comment reconnaître et prévenir les abus sexuels, obtenir la participation de votre communauté, planifier et mettre sur pied un programme, etc. 40 \$ + 10% de frais de manutention + TPS.

Plaidoyer pour l'égalité

Éditions du Conseil de l'Europe
Conseil de l'Europe
F-67075 Strasbourg
France
33 88 41 27 80 téléc.

RESSOURCES/RESSOURCES

Depuis cinquante ans, la condition des femmes ne cesse de progresser, mais le combat continue néanmoins, car les femmes restent les premières victimes des sociétés en mutation: conflits armés, transition démocratique, chômage, immigration. Plaidoyer pour l'égalité réaffirme les droits fondamentaux-droit de tribune politique, reconnaissance professionnelle, droit d'accès à tous les savoirs, droit de procréer librement, etc. pour mieux souligner les principes de dualité et d'égalité, valeurs que défend le Conseil de l'Europe. 12 \$ fonds de l'É.U.

Les femmes en affaires : un aperçu de la littérature

Conseil consultatif sur la condition de la femme
95 rue Foundry, #207 -
Moncton, NB E1C 5H7
(506) 856-3252 ou 1-800-332-3087
(506) 856-3258 telec.

Les femmes entrepreneurs sont souvent confrontées aux mêmes défis que les femmes sur le marché du travail rémunéré: des revenus inférieurs, concentration dans le secteur de la vente au détail et autres secteurs peu rentables, et un manque de respect de leur collègues.

On n'est pas trop de deux: L'utilisation du congé parental au Québec

Conseil du statut de la femme
8, rue Cook, 3^e étage
Québec (Québec) GIR 5J7
(418) 643-4326 ou 1-800-463-2851
(418) 643-8926 telec.

Le Conseil du statut de la femme a réalisé une étude sur l'utilisation du congé parental de dix semaines avec prestations. La recherche avait pour but de comparer les hommes et les femmes qui se sont prévalus de ce congé et de distinguer les hommes qui l'ont pris de ceux qui ne l'ont pas pris.

Changing Women, Changing History: A bibliography of the history of women in Canada

Green Dragon Press
135, rue St. George S., Bur. 902
Toronto (Ontario) M5A 4E8
(416) 360-6006

Ce document détaille, qu'a préparé Diana Pedersen, est destiné aux étudiant(e)s du premier cycle, mais les professeur(e)s, les étudiant(e)s du deuxième et troisième cycles et les personnes faisant de la recherche qui s'intéressent à l'histoire des Canadiennes peuvent aussi le consulter. Ce document de référence (110 pages) contient plus de 2000 entrées (en anglais et français). 15 \$/exemplaire (5 \$ chaque exemplaire supplémentaire) + 2 \$ d'affranchissement et de manutention + 7 % de TPS.

Analphabète ou Allographe?

Groupe Logique
1225, rue de Condé
Montreal, PQ H3K 2E4
(514) 933-2225
(514) 933-2182 telec.

C'est en partant de principe qu'il n'existe pas un seul mais plusieurs moyens d'écriture et différentes façons d'acquérir des connaissances que l'auteur Hélène Blais élabore une nouvelle stratégie d'alphabétisation. Elle parle alors d'"allographe" et non plus d'"analphabète". Elle prend aussi en considération l'importance de la culture et des émotions des allographes. C'est en effet leur expérience qui déterminera ce qui sera possible d'élaborer avec chacun d'entre eux. *Analphabète ou Allographe?* utilise des témoignages et des illustrations d'allographes. 248 pages, 34,95 \$.

AGENDA

**International Conference of South Asians:
Preparing for the 21st century**

April 27-28, Toronto, ON

The People's Front/East Indian Defence Committee, the Academy of Punjab in North America, and the Association of Indian Progressive Study Groups are co-hosting this conference to address the marginalization of South Asians living abroad, the geopolitics of South Asia, and the threat of nuclear war in the region. Contact: People's Front/East Indian Defence Committee, P.O. Box 48523, Lakeshore Blvd. W., Etobicoke, ON, M8W 1P5, tel/fax (905) 455-7285, e-mail pfeide@fox.nstn.ca

Designs for Western Development

May 2-5, Vancouver, BC

Laubach Literacy of BC is hosting a regional conference that will include workshops for students and tutors, and the annual general meeting of Laubach Literacy of Canada. For registration and information, contact 215, 421 St. Paul Street, Kamloops, BC, V2C 2J7, (604) 374-5240 or (604) 522-7818, fax (604) 828-0636 or (604) 522-7505.

Distance Education and Technology: future visions

May 6-8, College Park, Maryland

This professional development conference on distance education and training will provide opportunity for participants to explore methods of implementing distance education programs, experience new technologies and discuss teaching/learning strategies. Contact International University Consortium, University of Maryland, University College, University Boulevard at Adelphi Road, College Park, MD, 20742-1612.

Voices of Hope: Echoes of Women's Spirituality

May 15-19, University of Victoria, BC

This conference will look at women's ways of discovering and articulating their spiritual journeys both within and outside traditional religions. Guest speakers will present a range of perspectives, including aboriginal, wiccan, muslim, jewish, sikh, roman catholic, hindhu, baha'i, and chinese. Contact Conference Management, Division of Continuing Studies, UVic, Box 3030 MS8451, Victoria, BC, V8W 3N6, (604) 721-8470, fax (604) 721-8774, e-mail pmcquire@postoffice.uvic.ca.

Distance Education: the link that brings us together

May 22-25, Moncton, NB

Hosted by Éducation Permanente at the Université de Moncton, this 12th annual conference of the Canadian Association for Distance Education will look at the themes of converging technologies, teaching/learning strategies, organizational issues, public and private sector partnerships and global village concepts. Contact: Education permanente, Université de Moncton, Moncton, NB, E1A 3E9, (506) 858-4121, fax (506) 858-4489, e-mail distance@umoncton.ca.

Rethinking Education, Training, and Employment

June 6-8, Winnipeg, MB

The CASAE and CAAE joint annual conference will address fundamental changes in the development and operation of adult education in North America, and the links between education, training and employment. Contact: CASAE/CAAE Conference '96, c/o Dr. Bill Kops, Program Committee, 188 Continuing Education Division, The University of Manitoba, Winnipeg, MB, R3T 2N2, (204) 474- 6198, e-mail kops@cedcampus, Lanl.umanitoba.ca

Advancing the Agenda of Inclusive Education: policy, politics and pedagogy

June 7-9, St. Catharine's, ON

The Summer Institute of the Canadian Association for the Study of Women and Education will focus on providing positive educational experiences and academic growth for students who are women, members of visible minorities, who have disabilities or who are aboriginal. Contact Dr. Cecilia Reynolds, Brock University, St. Catharine's, ON, L2S 3A1, (905) 688- 5550 ext. 3340, fax (905) 688-0544, e-mail reynolds@dewey.ed.brocku.ca.

Mothers of Industry, Daughters of Technology

June 7 to 11, Regina, SK

The National Conference of the WITT National Network will focus on promoting Trades, Technology, Operations and Blue Collar Work to girls and young women. Contact: Noële Hall, Conference Coordinator, 3085 Albert St., #214, Regina, SK, K4P 3V7, (306) 569-1881, fax (306) 569-5824.

Relational and Cultural Theory and Applications

June 14-18 and 21-25, Wellesley, MA

The Jean Baker Miller Training Institute, a post-degree clinical training program, offers its first summer institute on relational and cross-cultural theory, divided into two sessions, introductory and advanced. Contact: Helen Matthew at The Stone Center, Wellesley College, 106 Central Street, Wellesley, MA, 02181, (617) 283-2506, fax (617) 283- 3646, hmatthew@wellesley.edu.

Women and Sexuality

June 17-19, Guelph, ON

The focus of the 18th annual Guelph Conference and Training Institute on Sexuality is women's sexuality. Pre-conference workshops run from June 15- 17 and post-conference workshops runs from June 20-21. Contact the Office of Open Learning, University of Guelph, Guelph, ON, N1G 2W1, (519) 767- 5000, fax (519) 767-1114.

Literacy and Technology: current thinking, new directions

June 26-28, Montreal, PQ

The Centre for Literacy, in cooperation with Georgia Tech Satellite Literacy Program, is sponsoring this conference on what it means to be literate in a world dominated by electronic media. How does literacy relate to employment? What level of basic skills is required? How can technology help students? Contact The Centre for Literacy, 2040 Sherbrooke Street W., Montreal, PQ, H3Z 1A4, (514) 931-8731, fax (514) 931-5181, literacyctr@dawsoncollege.qc.ca.

Sixth Summer Course for Foreign Scholars

June 17-July 26, El Colegio de Mexico
Mexico City

This course on the status of women in Mexico covers topics such as contemporary feminist theory from a Latin-American perspective, women's social and political participation, women's history, literature and literary criticism, and women living in border cities. Contact El Colegio de Mexico, A.C. Camino Al Ajusco No. 20, Codigo Postal 01000, Mexico, D.F.

2nd International Conference on Women and Literacy

November 1-3, Atlanta, Georgia

This conference, hosted by the Center for the Study of Adult Literacy at Georgia State University, will focus on research, practice, and policy in examining issues and barriers to women gaining literacy skills. Contact the Center for the Study of Adult Literacy, Georgia State University, University Plaza, Atlanta, GA, 30303-3083, (404) 651-2405.

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The Canadian Congress for Learning Opportunities for Women was founded in 1979 and is a national, voluntary, feminist organization with networks in , every province and territory. CLOW advocates equality for women by promoting equal participation in our educational, political, economic, legal, social and cultural systems. To overcome discrimination based on gender, age, race, class, ethnicity, ability and sexual orientation, CLOW focuses on improving educational and learning systems. Our work includes innovative research, advocacy, program development, creation of feminist educational resources, publication of *Women's Education des femmes* and involvement in educational related activities and events.



CCPEF

Le Congrès canadien pour la promotion des études chez la femme a été fondé en 1979. C'est un organisme national, bénévole et féministe qui a des réseaux dans chaque province et territoire. Le CCPEF prône l'égalité des femmes en promouvant une participation égale de tous et de toutes à nos systèmes éducatif, politique, économique, judiciaire, social et culturel. Pour surmonter la discrimination qui se fonde sur le sexe, l'âge, la race, la classe sociale, les caractères ethniques, les compétences et l'orientation sexuelle, le CCPEF s'attache à perfectionner le système éducatif et celui de l'apprentissage des femmes, publie *Women's Education des femmes*, se fait le défenseur des femmes, s'occupe d'élaborer des programmes dans différentes régions du pays et participe à des activités et à des manifestations dans le domaine de l'éducation.